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## FLYING ON OUR INDIVIDUAL STRENGTH

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*



Our relationship is eternal. But if somebody lags behind, so in spite of our eternal relationship one may not meet the other at the destination. Just like a flock of birds—although they are very intimately related, each one of them has to fly in the

sky by individual strength. If one is less strong the others cannot keep him in the sky. That is the law of nature. So long as every one of you is strong in Krishna Consciousness, there is no doubt that you can fly to the spiritual sky and meet together without failure. Therefore, individual strength is most important. And that individual strength is achieved in the association of devotees also. ❧

— Letter to Satsvarupa. 20 September 1968.

## INITIATION INTO SPIRITUAL LIFE

*Srila Bhaktisiddhanta Saraswati*

*Thakur Prabhupada*

*Sri Sajjana-toshani Dec. 1928*

*Volume 26, No. 7*

*Concluded from the last issue*

The much vaunted “individual liberty” is a figment of the diseased imagination. We are bound willingly or unwillingly to submit to the laws of God in the material as well as in the spiritual world. The hankering for

freedom in defiance of his laws is the cause of all our miseries. The total abjuration of all hankering for such freedom is the condition of admission to the spiritual realm. Here in this world we desire such freedom but are compelled against our will to submit to the inexorable laws of physical nature. This is the unnatural state. Such unwillingness to accept forced submission bars us from admission into the spiritual realm. In this world, mundane moral principles attract our submission. But even morality is a curtailment of freedom necessitated by the peculiar circumstances of this world. The soul, who does not belong to this world, is in a state of open rebellion against submission to an alien domination. By his very constitution he is capable of submitting willingly only to the absolute.

The good preceptor asks the struggling soul to submit not to the laws of this world, which will only rivet its chains, but to the higher law of the spiritual realm. The pretence of submission to the laws of the spiritual realm without the intention of really carrying them out in practice is often mistaken for genuine submission. In this world, the fully convinced state is non-existent. We are, therefore, compelled in all cases to act on make-believes, viz. the so-called “working hypotheses”. The good preceptor tells us to change this method of activity which we have learnt from our experience of this world. He invites us first of all to be really and fully informed of the nature and laws of the other world, which is eternally and categorically different from this phenomenal world. If during the period of novitiate we do not sincerely submit to be instructed in the alphabets

of the life eternal but go on perversely asserting, however unconsciously, our present processes and so-called convictions against the instructions of the preceptor, we are bound to remain where we are. Because the two worlds have nothing in common, this will also amount to the practical rejection of all advice, a fact that we naturally fail to understand because we continue to believe in accordance with our accustomed methods that we are at any rate *partially* following the preceptor. In fact, when we reserve the right of choice we are really following ourselves, because even when we seem to agree to follow the preceptor it is only because he appears to be in agreement with ourselves. But as the two worlds have absolutely nothing in common, we are only under a delusion when we suppose that we truly understand the method or the object of the preceptor. Faith in the scriptures can alone help us in this otherwise impractical endeavor. With the help of the *śāstras* we believe in the preceptor — when we understand neither. As soon as we are fully convinced of the necessity of submitting unambiguously to the good preceptor, it is then and only then that he is enabled to show us the way into the spiritual world.

The crux of the matter lies not in the external nature of the ceremony of initiation as it appears to us — that is bound to be unintelligible to us, being an affair of the other world — but in the conviction of the necessity of and the successful choice of a really good preceptor. We can attain to the conviction of the necessity of the help of a good preceptor by the exercise of our unbiased reason in the light of our ordinary experience. When this conviction has been truly formed, Sri Krishna himself helps us in finding the really good preceptor in two ways. In the first place he instructs us as regards the character and functions of a good preceptor through the revealed *śāstras*. In the second place he himself sends to us the good preceptor at the moment when we are at all likely to benefit from his instructions. The good preceptor also comes to us even when we reject him. In such cases also it is certainly Krishna who sends him to us for no reason whatsoever. Krishna has revealed from eternity the tidings of the spiritual realm in the form of transcendental sounds that have been handed down in the records of the spiritual scriptures all over the world. The spiritual scriptures help all those who are prepared to exercise their reason for the purpose of finding not the relative but the absolute truth, to find out the proper instructor in accordance with their directions. The only good preceptor is he who can make

## Nāma-tattva

### NAMA SADHANA Srila Thakur Bhaktivinode's Jaiva Dharma, chapter 23

Vijaya: What is the process of *harināma-sādhana*?

Raghunatha Das Babaji: One must chant *harināma* on *tulasī* beads. If beads are not available, one may count on one's fingers. In any case, one must chant *kṛṣṇa-nāma* continuously without committing offences. The reason for chanting upon beads or counting upon one's fingers is to ensure reaching a fixed number of *kṛṣṇa-nāma* and to note whether one's chanting is increasing. Tulasi Devi is very dear to the supreme lord. Therefore chanting *harināma* in contact with her in the form of *tulasī* beads enhances one's feeling and attachment for *harināma*.

Vijaya: Gurudeva, there are nine limbs of the practice of *bhakti*, which are further sub-divided into sixty-four items. Chanting *harināma* is one of them. If we chant incessantly, where is the time to execute any of the other limbs?

Raghunatha Das Babaji: The proposal to chant incessantly does not present a contradiction, for the sixty-four divisions are included within the nine limbs of *bhakti*. These nine branches of *bhakti* can be executed in any form, through deity worship in the temple, or by chanting in solitude, or by chanting in the association of elevated devotees. To hear, chant, remember, serve, and so on in the presence of the deities is factually in the category of chanting *harināma*. When one is unable to chant before the deities, one may recollect the deities within one's mind and then hear, chant, remember, and serve the deities. In this way, one may execute all the nine processes of *bhakti* within the mind in the form of chanting *harināma*. Those who are fortunate by the blessings of the Lord have a special taste for constant chanting. Automatically they are simultaneously engaged in all the nine branches of *bhakti*. Certainly chanting *harināma* is the most potent of all the nine limbs. Therefore, when the devotee chants in full ecstasy there is nothing lacking, even though none of the other limbs are apparently visible. ❀

— Adapted from the edition translated by Sri Sarvabhavana Das. Published by Brhat Mridanga Press, Vrindavan, 2003.

us understand the spiritual scriptures and enable us to realize the necessity and the nature of submission to the processes laid down in them.

But there is still every chance of foul play. A very clever man or a magician may pass himself off as a person who can properly explain the scriptures by means of his greater knowledge or deceptive arts. It is very important, therefore, that we should be on our guard against such tricks. The scholar as well as the magician pretend to explain the scriptures, and do so only in terms of the happenings of this world. But the scriptures themselves declare that they do not speak of the things of this world. Those who are liable to be deluded by the arts of perverted yogis persuade themselves into believing that the spiritual is identical with the perversion, distortion, or defiance of the laws of physical nature. The laws of physical nature are not unreal. They govern the relation of all relative existences. In our present state it is, therefore, always possible for another, who possesses the power or the knowledge, to demonstrate the tentative character of what we choose to regard as our deepest convictions by exposing their insufficiency or inapplicability. But such surprises belong to the realm of the phenomenal, and thus they have nothing to do with the absolute. Those who have an unspiritual partiality for scholarship or for magic fall into the clutches of the pseudo-religionists. The serious plight of these victims of their own perversity can be realized by the fact that no one can be delivered from the state of ignorance by force. It is not possible to save a man who refuses on principle to listen to the voice of reason. The empiric pedants are no exception to this rule.

When we actually feel the need of the guidance of the good preceptor, the plain meaning of the *śāstras* are our only guide to seek him out. The scriptures have defined the good preceptor as one who himself leads the spiritual life. It is not any worldly qualifications that make the good preceptor. It is by unreserved submission to such a preceptor that we can be helped to reenter into the realm that is our real home. That real home is unfortunately veritable terra incognita [incomprehensible] to almost all of us at present. It is also impossible to attain access to it via our material bodies and minds, which are the result of the disease of abuse of our faculty of free reason and the consequent accumulation of a killing load of worldly experiences that we have learnt to regard as the very stuff of our existence. ❧

— The Harmonist, No. 2. Published by The Vaishnava Book Trust. Vrindavan. 2006

## PRAYERS TO SRINIVAS ACHARYA Yadunandan Das' Karṇānanda, chapter 7

For more about Yadunandan Das and Karṇānanda, see KK Bindu issues 10 and 171.

*śrī rāmacandra pade mora koṭi namaskāra  
yāra mukhe śunilā rājā siddhāntera sāra*

I offer my obeisances millions and millions of times to the feet of Sri Ramacandra Kaviraj. The king heard nectarean *siddhānta* from his mouth. (Text 166)

*dayā kara ohe prabho rāmacandrera nātha  
karuṇā kariyā prabho karaha kṛtārtha*

O prabhu, master of Ramachandra (Srinivas Acharya)! Please be merciful! Bestow your favor upon me! (Text 167)

*svagaṇe karuṇā kara śrī ācārya ṭhākura  
janme janme ha-u tomāra ucchiṣṭera kukkura*

Be merciful to your devotee, O Acharya Thakur! Life after life may I be a dog eating your remnants! (Text 168)

*kukkura ha-iyā rahiba sei sthāne  
kabhu yadi dayā kara nayanera koṇe*

Becoming your dog, I'll stay with you and get your merciful sidelong glances. (Text 169)

*dayā kara ohe prabho sadaya antare  
janme janme rahi yena tuyā parikare*

O Prabhu! Being kind-hearted, be merciful to me. Birth after birth may I have association with your devotees. (Text 170)

*tomāra pratijñā śuni manera ullāsa  
nija guṇe dayā kara pūra mora āśa*

If I can hear you give such an assurance it will give great pleasure to my mind. Your mercy can fulfill my desires. (Text 171)

*kṛpā kara ohe prabho karuṇāra sindhu  
pātakira trāṇa hetu tumi dīnabandhu*

O Prabhu! O ocean of compassion! Please be merciful to me! Because you deliver sinful wretches you are known as the friend of the fallen. (Text 172)

*dante tṛṇa dhari āmi ei mātra cāṇa  
janme janme yena tūyā parikare gāṇa*

With straw in my teeth I place before you this single desire. Birth after birth may I have association with your devotees. (Text 173)

*tuyā pade ohe prabho ki kahiba āra  
adhama durgata jane kara aṅgikāra*

O Prabhu! What more can I speak unto your lotus feet? You consider the most fallen and unfortunate persons to be your very own. (Text 174)

*pātakira trāṇa hetu tomāra avatāra  
ataeva uddhāra prabho mo hena durācāra*



You appeared for the purpose of delivering sinful wretches. Therefore, Prabhu, please deliver me, for I am greatly fallen! (Text 175)

*muñi chāra hīna buddhi nivedita kata  
nija citte bujhi kara yebā manonīta*

Who has a more debased intelligence than me? Please think about me/judge me and do what you please. (Text 176)

*nigraha karaha kibā kara anugraha  
jaga mājhe keha nāhi bujhi dekha eha*

Punish me or favor me as you please. Please know that for me there is no one but you in this world. (Text 177)

*dayā kara ohe prabho la-inu śaraṇa  
kṛpā kari kara mora vāñchita pūraṇa*

O Prabhu, please be merciful to me. I'm taking shelter of you. Please be merciful on me and fulfill my desire. (Text 178)

*tuyā vinu ohe prabho mora nāhi gati  
dīna hīna jane dayā karaha samprati*

O Prabhu, I have no other hope than you, the bestower of mercy on the fallen and lowly. (Text 179)

*daiva krame anya janma haye ta āmāra  
sekhāne milaye yena tuyā parikara*

If by the arrangement of providence I can be yours in another birth, then I can associate with your spiritual family. (Text 180)

*bahu bhogya tuyā parikare janamiyā  
āśa purṇa kara prabhu sadaya ha-iyā*

By great fortune someone takes birth as your associate. O Prabhu, please fulfill my desire! (Text 181)

*tabe pūrṇa haya prabhu mana abhilāṣa  
janme janme ha-u tuyā dāsera anudāsa*

O Prabhu, please fulfill my desire; birth after birth may I be the servant of your servant. (Text 182)

*samvaraṇa kara citte svadāsa dekhīyā  
tathāpiha tomāra guṇe khalabala hiyā*

You can decide about this, so kindly consider, seeing your servant. You even have a heart for the crooked. (Text 183)

*kata pāpī uddhārīlā karuṇā bātāse  
pātākī avadhi prabhu rahi gela deśe*

How many sinners have been delivered by the cool breeze of your mercy? Prabhu, you came here for the worst of sinners. (Text 184)

*hena jane uddhārīyā dekhāo nijabala  
pātākī uddhāra nāma tabe se saphala*

Such a person as you shows their strength by delivering others. If you deliver this sinner then your name as the deliverer of the sinful will be fulfilled. (Text 185)

*sādhya sādhana āmi kichu-i nā jāni  
tomāra sambandhe bhṛtya ei mātṛa jāni*

I don't know anything about the goal (sādhya) or the means to attain it (sādhana). My connection with you as your lowly servant is all I know. (Text 187)

*kṛpā kari pūrṇa kara āśāra bandhana  
e dīna dukhita janera ei nivedana*

Please be merciful and fulfill the limit of my desire. This fallen, unhappy person places his submission before you. (Text 188)

*vaiṣṇava gosāñi mora patita pāvana  
kṛpā kari deha prabhu caraṇe śaraṇa*

O Vaishnava Gosai, my friend of the fallen! Be merciful, Prabhu, and give me shelter at your lotus feet. (Text 189)

*adoṣa daraśī citta tomā sabākāra  
ataeva doṣa kichu nā labe āmāra*

Your mentality is to not see anyone's faults, therefore please don't see any of my faults. (Text 190)

*śrī kṛṣṇa-caitanya prabhur dāsera anudāsa  
tāra dāsera dāsa ei yadunandana dāsa*

The servant of the servant of he who is the follower of the servant of Sri Krishna Caitanya Prabhu is Yadunandan Das. (Text 197)

— Translated by Krishnabhishek Das from the edition edited by Hari-bhakta Das, published by Sri Giridhari Lal Goswami Tirtha. Gaurabda 506. Bengali.

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### • KRISHNA CONSCIOUSNESS IS FOR EVERYONE

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • TOPICS OF ADWAITA ACHARYA

*Adapted from Srila Narahari Chakravarti Thakur's Bhakti-ratnākara*

### • THE LOUD CRIES OF ADWAITA ACHARYA

*From Srila Vrindavan Das Thakur's Śrī Caitanya Bhāgavata*

### • THE APPEARANCE OF SRILA ADWAITA ACHARYA

*The Poet Vaishnava Das*

## KRISHNA CONSCIOUSNESS

### IS FOR EVERYONE

*His Divine Grace A.C.*

*Bhaktivedanta Swami Prabhupada*



A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees.

Without the association of devotees, one cannot advance in Krishna consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Krishna consciousness. (Purport to *Bhāg.* 4.12.37.)

This Krishna consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the *paramahansa*s who are completely free from all jealousy (*paramaṁ nirmatsarāṇām*). One should not be jealous, whether he is born in a family of *gosvāmīs* or has the title of *gosvāmī* awarded to him. As soon as anyone becomes envious, he falls from the platform of *paramahansa*. (Purport to *Nectar of Instruction*, text six.)

Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food

to the stomach, one satisfies all the limbs of the body. Similarly, by worshiping Lord Vishnu one can satisfy everyone. Krishna consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. (Purport to *Bhāg.* 8.5.49.)

*Bhāgavata-dharma* has no contradictions. Conceptions of "your religion" and "my religion" are completely absent from *bhāgavata-dharma*. *Bhāgavata-dharma* means following the orders given by the Supreme Lord, Bhagavan, as stated in *Bhagavad-gītā*: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]. God is one, and God is for everyone. Therefore, everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (*dharmam tu sāksād bhagavat-praṇītam* [Bhāg. 6.3.19]). In *bhāgavata-dharma* there is no question of "what you believe" and "what I believe". Everyone must believe in the Supreme Lord and carry out his orders. *Ānukūlyena kṛṣṇānuśīlanam*: [Cc. madhya 19.167] whatever Krishna says — whatever God says — should be directly carried out. That is *dharma*, religion.

If one is actually Krishna conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Krishna, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion,

this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "my belief" and "your belief". Everyone should believe in God and surrender unto Him. That is *bhāgavata-dharma*.

... *Bhāgavata-dharma* is called *sarvotkr̥ṣṭa*, the best of all religious systems, because those who follow *bhāgavata-dharma* are not envious of anyone. Pure *bhāgavatas*, pure devotees, invite everyone, without envy, to join the Krishna consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. *Suḥṛdaṁ sarva-bhūtānāṁ*: [Bg. 5.29] he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Krishna consciousness, or *bhāgavata-dharma*. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure. (Purport to *Bhāg.* 6.16.41.)

The sun is neither Indian nor American. Similarly, God, Krishna, is for everyone.

*sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pita*

He is the father of everyone, not only human beings, but animals, trees, aquatics, everyone — all living entities. [Bg. 14.4] This Krishna consciousness movement is therefore universal. (Lecture in Hyderabad, 26 November 1972.)

The Hare Krishna movement is meant for those who are serious about understanding this science. There's no question of our being some sectarian group. No. Anyone can join. Students in college can be admitted. You may be a Christian, you may be a Hindu, you may be a Muhammadan — it doesn't matter. The Krishna consciousness movement admits anyone who wants to understand the science of God. (*Science of Self Realization*, chapter one.)

ISKCON (the International Society of Krishna Consciousness) is a non-lucrative organization,

whose purpose is to promote the well-being of human society by drawing its attention to God. We are a non-sectarian society, and our members include people from Christian, Jewish and Moslem as well as Hindu faiths. The aim of ISKCON is not to found a new religious sect, but to invoke the living entity's dormant love of God, and thus provide the human society of all faiths with a common platform of clear theistic knowledge and practice. Members of ISKCON may retain their own respective religious faiths, as ISKCON is meant to establish a clear, practical common formulation of the common ideal of all theists, and to defeat the unnecessary dogmatic wranglings that now divide and invalidate the theistic camp. This common ideal of theism is to develop love of God. (Letter to Roland Michener, Governor-General of Canada, 24 August 1968.)

## TOPICS OF ADWAITA ACHARYA

*Adapted from Srila*

*Narahari Chakravarti Thakur's*

*Śrī Bhakti-ratnākara 5.2038-2062*

When Lord Adwaita became manifested in this world, Madhavendra Puri, Isvara Puri, Sachi Devi, and Jagannath Mishra were also manifest. To the living entities, Lord Adwaita was merciful without end. On the pretext of taking birth there, He made the land of Bengal fortunate.

In Bengal, near Sri Hatta, is the village of Naba-gram. There, Kuvera Pandit, the son of Nrisimha Pandit, resided. Very fortunate Kuvera Pandita walked on the path of devotional service. He thought only of Lord Krishna's lotus feet and nothing else. His saintly wife, Nabha Devi, was devoted to her husband. She was worshipped by the whole world. She became Lord Adwaita's mother. The couple came to live at Shantipur on the bank of the Ganga. They were always absorbed in talking about Krishna.

One day, after hearing a *vaiṣṇava* blasphemed, Sri Kuvera and Nabha decided to give up their lives. Seeing them on the verge of dying, by the Lord's wish a fortunate soul pacified them. Feeling sad, they lay down and fell asleep. In a dream they saw a great wonder. They saw an effulgent, handsome man, his form defeating the splendor of molten gold. Grasping another man's hands, the handsome man said sweetly:

*kalihata jīvera e duḥkha nivārite  
śighra avatīrṇa tumi hao prthivīte*



"To relieve the conditioned souls of their sorrows, please quickly descend to the earth. (Text 2050)

*tumi ākarṣile āmi rahite nārība  
agrajera saha śighra prakaṭa ha-iba*

"You will attract me there; I will have no power to stay here. Accompanied by My elder brother, quickly I will be manifest there." (Text 2051)

Hearing these words, the second person became joyful at heart. Then, at an auspicious moment, he entered Nabha Devi's womb. Watching all this, the brahmin Kuvera was filled with bliss. His dream broke and his heart became wild. That learned brahmin thought, "Manifesting the form of a guru, the Supreme Personality of Godhead will become manifest in this world." Contemplating this dream, the brahmin and his wife were overwhelmed. They had no power to check the tears that flowed from their eyes. From that day, Nabha was pregnant. She returned to Nabagram, where she stayed.

When Lord Adwaita was manifest, the whole world became blissful at heart. Suddenly a voice declared, "Now Sri Krishna Chaitanya will be manifest on this earth. He will bring Nityananda Rama and will enjoy pastimes with his associates. He will break to pieces the sorrow of the living entities. From house to house he will preach *bhakti* and *prema*. He will make the flooding ocean of the bliss of *saṅkīrtana* overflow its shores. This Kali-yuga is so fortunate! No one will be cheated of that bliss of *saṅkīrtana*."

Hearing these words, everyone became joyful. Kuvera Pandit's home became an abode of great auspiciousness. ❧

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— *Śrī Bhakti-ratnākara*. English translation by Sri Kusakratha Das. The Krishna Institute. Culver City, California.

## THE LOUD CRIES OF ADWAITA ACHARYA

*Srila Vrindavan Das Thakur's  
Sri Chaitanya-Bhāgavata, ādi-līlā, chapter 2  
Purports by Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

*tulasī-mañjarī-sahita gaṅgā-jale  
niravadhi seve kṛṣṇe mahā-kutūhale*

Sri Adwaita Acharya would enthusiastically worship Krishna with *tulasī-mañjarīs* and Ganges water. (Text 81)

*huṅkāra karaye kṛṣṇa-āveśera teje  
ye dhvani brahmāṇḍa bhedi' vaikuṇṭhete bāje*

He loudly called for Krishna in great spiritual ecstasy. That sound vibration pierced the covering of the universe and was heard in the Vaikuntha planets. (Text 82)

PURPORT: Sri Adwaita Acharya Prabhu was a plenary incarnation of Lord Vishnu. Therefore, by his great endeavor and influence, his chanting of Krishna's names crossed beyond the enjoying realm and sensual perception of the material world and echoed in the supreme abode of Vishnu, the transcendental Vaikunthalokas, which are composed of pure goodness. Within this universe there are fourteen planetary systems, among which Maharloka, Janaloka, Tapaloka, and Satyaloka are situated at the top of the three worlds. Sri Adwaita Acharya Prabhu engaged in Lord Hari's service by chanting the names of Krishna, which crossed beyond these planets born of the material modes of nature and entered into the transcendental realm of Vaikuntha, which is free of all anxiety.

*ye-premera huṅkāra śuniñā kṛṣṇa nātha  
bhakti-vaśe āpane ye hailā sāksāt*

On hearing Adwaita Prabhu's cries of love, Lord Krishna personally appeared, for he is controlled by the love of his devotees. (Text 83)

PURPORT: The Lord of Sri Adwaita Prabhu, Sri Krishna, heard Adwaita's loud cries of love, and to fulfil his prayer and accept his pure service the Lord appeared for the benefit of Adwaita Prabhu's followers.

*ataeva advaita—vaiṣṇava-agraganya  
nikhila-brahmāṇḍe yāñra bhakti-yoga dhanya*

Therefore Adwaita Acharya is the best of all *vaiṣṇavas*. There is no comparison to his devotional service in the entire universe. (Text 84)

PURPORT: For all these reasons, Sri Adwaita Prabhu is the first and foremost of the *vaiṣṇavas*. He is famous as the topmost devotee in the entire universe. In this world there is no devotee engaged in the service of Hari like him. He is personally *viṣṇu-tattva*, and as an *ācārya* he is an incarnation of a devotee and as good as Hari. ❧

— Srila Vrindavan Das Thakur. *Chaitanya-Bhāgavata*. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajara Press. Vrindavan. 2001.

## THE APPEARANCE OF SRILA ADWAITA ACHARYA The Poet Vaishnava Das

For other songs by Vaishnava Das and information about his life, see Bindus 28, 67, and 130.

e tina bhūvana mājhe      avanī-maṇḍala sāje  
tāhe pūrṇa ati anupāma  
śoka duḥkha tāpa-traya      yāra name śānta haya  
hena sei śāntipura grāma

This earthly planet is considered to be the ornament of the three planetary systems [higher, middle and lower]. In this earthly planet there exists the village of Shantipur. By pronouncing the name of this wonderful place one can be freed from lamentation, sorrow, and the three-fold material miseries.

kuvera paṇḍita tāya      śuddha-sattva dvija-rāya  
nābhā devi tāhāra grhiṇī  
śāntipure kare sthiti      kṛṣṇa-pūjā kare niti  
bhakti-hīna dekhiyā avanī

In that village, the completely purified crest-jewel of the *brāhmanas* named Kuvera Pandit lived along with his wife Nabha. Seeing the people bereft of devotion, Kuvera Pandit and his wife constantly worshiped Krishna.



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## श्री कृष्णकथामृत बिन्दु

kalihata jīva dekhi      mano-duḥkha pāya ati  
bhakte ārādhiyā bhagavān  
sei ārādhana kāje      nābhā devī garbha mājhe  
mahā-viṣṇu kailā adhiṣṭhāna

Seeing the fallen condition of the living entities influenced by *Kali-yuga*, the couple felt extreme sorrow in their hearts, and they worshipped the Lord with great devotion. As a result of this worship, Lord Mahavishnu entered the womb of Nabha Devi.

māgha-māsa śubhākṣaṇe      śuklā saptamī dine  
avatīrṇa hailā mahāśaya  
dekhiyā paṇḍita ati      hailā haraṣita mati  
nayane ānanda-dhārā vaya

On the auspicious moment of seventh day of the bright fortnight of the month of *māgha*, he manifested himself on this earthly planet. Upon seeing the face of the new born child, Kuvera Pandit became extremely jubilant and tears poured from his eyes.

ācambite jagajane      ānanda pailā mane  
ki lāgiyā keha nāhi jāne  
e vaiṣṇava-dāsa bale      uddhāra ha-iyā hele  
patita pāṣaṇḍi dīna-hīne

At that moment, everyone in the world become blissful, although no one could understand why this was happening. Thus Vaishnava Das, the humble servant of the Vaishnavas, describes how the most degraded, the atheists, the unfortunates, and the sinful all became delivered. ❀

— From *Gaura-pada-taraṅgiṇī*. Edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali.

## OBEISANCES TO ADWAITA PRABHU Srila Dhyanaachandra Goswami

nistāritāśeṣa-janaṁ dayālun  
premāmṛtābdhau parimagna-cittam  
caitanya-candrādytam arcitam tam  
advaita-candraṁ śirasā namāmi

With my head at his feet, I offer my humble obeisances unto the merciful Sri Adwaitachandra, whose heart is drowned in the ocean of *prema*. He delivers unlimited numbers of devotees and is honored and worshipped by Sri Chaitanya-chandra. ❀

— *Śrī Gaura-govindārcana-smaraṇa-paddhati*, text 22. Translated by Haridham Das. Sanskrit Religious Institute. 1993





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## REFORMING RASCALDOM

*His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada*

Lord Nityananda is guru. He can instruct us, but ultimately it depends on the disciple. A doctor may say, "Do this, but do not do that," but if the patient does not follow the prescription, what will be the result? Similarly, Nityananda Prabhu will hear the prayer of an insincere rascal only if the rascal actually wants to change his condition. One must agree not to be a rascal any more, and then his rascaldom can be reformed. Jagai and Madhai were prototype rascals — drunkards and debauchees. They begged the Lord for his mercy, but Lord Chaitanya told them, "First stop your nonsense activities, then I will accept you." So a rascal may be accepted, provided he agrees to stop his nonsense. To be reformed, one must agree to the reforming process. ❧  
— Letter to Rudra, 9 March 1970.



## NITAI AND BANKA RAY

*Sri Srimad Gour Govinda Swami Maharaja*

Another *līlā* associated with the boyhood of Nityananda Prabhu is the pastime of his younger brother Banka Ray. Banka Ray was taking care of the cultivation of the land. One day, Hadai Pandit, the boys' father, had engaged many laborers in clearing all the weeds from a big patch of land. It was mid-day and still the laborers had not finished the work.

Banka Ray said to them, "It is noon and you must be hungry. All of you go to your homes, take your meal, and come back in the afternoon." After they left, Banka Ray uprooted all the weeds and cleared the whole plot of land by himself. He was collecting the weeds and putting them in a big mound when the laborers returned. When they saw that this small boy had done so much work by himself, they went to his father and said, "Pandit, your son Banka Ray has alone uprooted all the weeds of that huge plot of land. Now he's putting them in a big pile. Hadai Pandit and many villagers came to see. When Banka Ray saw everyone coming, he hid himself behind the mound of weeds and disappeared. Everyone looked, but they couldn't find him. When mother Padmavati heard that her son had vanished, she came running, crying. Upon hearing that Banka Ray was gone, all the villagers, as well as Hadai Pandit and mother Padmavati, were crying.

Then they heard Banka Ray's voice from the sky, "You will not see me again in the same form. On the coming *Ekādaśī* day you'll find me floating in the river Yamuna in the form of a wooden deity. [There is a small river in Ekachakra named Yamuna.] On that *Ekādaśī* day, people went there and at the proper time they saw a deity floating on the river. Nityananda Prabhu himself picked him up and installed him. That deity is known as Bankimdev or Bankim Ray, and is still there today in the village of Ekachakra. It is said that when Nityananda Prabhu disappeared, he entered into this deity.

In that village they have a very big festival on Nityananda Prabhu's appearance day. ❧

— Excerpted from the article, *The Amazing Childhood Pastimes of Lord Nityananda*, published in Sri Krishna Kathamrita magazine, issue number 3. Gopal Jiu Publications. Bhubaneswar, Orissa.

## NITAI MEETS LAKSMIPATI

*Adapted from Narahari Chakravarti  
Thakur's  
Śrī Bhakti-ratnākara 5.2241-2328*

*śrī caitanya eka deha nityānanda-rāma  
tānra janmasthāna rāḍe 'ekachakra' -grām*

Lord Chaitanya and Lord Nityananda Rama are one and the same body. Nityananda Prabhu was born in the village of Ekachakra. (Text 2241)

His mother was Padmavati and his father was Hadai Pandit. Who can describe the love they felt for their son? He was their breath of life. Padmavati's blissful son enjoyed many pastimes in Ekachakra Gram. Filled with ecstasy, Nityananda showed the people the pastimes of Krishna's *avatāras*. The people of Ekachakra were very fortunate. For all of them, Nitai was a treasure more dear than life. Their love for him grew and grew. For twelve years, Nityananda Prabhu stayed in that village.

Who has the power to understand Lord Nityananda's heart? Without Sri Krishna Chaitanya's association, Nitai could not remain peaceful. One day, Lord Nityananda thought in his heart, "It is not yet the time for me to obtain him. Sri Krishna Chaitanya is now in Nabadwip. Concealing his true identity, he enjoys pastimes as a child. When he openly manifests his true identity and enjoys pastimes with the devotees, then I will go and meet him. For now I will go on pilgrimage." Thinking in this way, Lord Nityananda smiled.

Soon thereafter, a *sannyāsī* came to that village and, getting directions from the inhabitants, he arrived at Hadai Pandit's house. Seeing the saintly guest, Hadai Pandit became joyful. In a moment he placed many foodstuffs before him and requested him to eat.

The *sannyāsī* said, "O brahmin, promise that you will fulfill my request, only then will I eat." Attaining that promise, the renunciate took his meal. Then, at the time of his departure, he asked that Nityananda be given to him. Consoling his father and mother, and with a peaceful heart, Nitai departed with the *sannyāsī*. In this way, Nityananda Prabhu left home. Who has the power to understand his wonderful pastimes?

Nityananda Chandra is in the full bloom of youth. His handsomeness charms all the worlds. A single glimpse of him brings cooling bliss to the eyes. Wherever Nitai, who was filled with divine love, went, the people, their hearts wild with ecstasy, ran to see him. Showing great mercy to everyone, Nityananda Svarup, the Personality of Godhead himself, walked like a great king of the elephants.

Nityananda Prabhu visited the same holy places he visited as Lord Balaram in *Dvāpara-yuga*. Traveling south, he went to Pandharpur. There, Lord Nityananda saw the deity of Lord Vitthalanath. In that town lived a gentle brahmin who was a godbrother of Madhavendra Puri. Inviting the Lord to his home, the brahmin respectfully offered fruits, roots, milk, and other foods for him to eat. Gazing at Nityananda Rama, the fortunate people of Pandharpur felt their life's breath filled with cooling bliss.

Who can understand the desires in Nityananda Prabhu's heart? After seeing Lord Vitthalanath, Nityananda stayed in a secluded place. Coming from afar, that brahmin's spiritual master, Sri Lakshmiapati, suddenly came to that village. Seeing him, the brahmin was very excited. Lakshmiapati was very old. His glorious activities were beyond description. His fame extended everywhere. He was a great saint, surrounded by followers, learned in all scriptures, who walked on the path of pure devotional service. Who can describe the fatherly love that Lakshmiapati felt for his disciples?

*ke kahite pare lakṣmīpatira mahimā?  
yān'ra śiṣya mādhavendra pure — ei sīmā*

Who has the power to describe Lakshmiapati's glories? His disciple was Madhavendra Puri, whose glories were the greatest. (Text 2271)

*mādhavendra pure prema-bhakti-rasa-maya  
yānra nāma-smaraṇe sakala siddhi haya*

Madhavendra Puri was the abode of the mellow of pure love of godhead. The remembrance of his name grants all perfection. (Text 2272)

Madhavendra Puri's disciples, headed by Sri Isvara Puri and Sri Ranga Puri, were all intoxicated with the nectar of ecstatic love. Sripad Madhavendra had many disciples in Bengal, Orissa, and other places. They were all devoted to Krishna and were absorbed in ecstatic love. Madhavendra Puri was famous in the *Madhva-sampradāya*. He was an ocean of good qualities and very dear to his spiritual master.

Lakshmiapati took his meal at that brahmin disciple's house. Eagerly he spoke of Lord Krishna. Again and again Lakshmiapati said,

"I see great auspiciousness has come to your house. I have come to your home many times, but never has such bliss taken birth in my heart! I think a great devotee must be staying here."

To this, the brahmin replied. "Your mercy is very powerful." By Lord Nityananda's wish, the brahmin did not reveal Nitai's presence in the house. The day was passed in speaking topics of Sri Krishna.

That night, while sitting in his room, the glorious *sannyāsī* Lakshmipati sang songs glorifying Lord Balaram's pastimes, pastimes that enchant the heart. Absorbed in *ananya-bhakti*, unflinching love for Balaram, Lakshmipati wept. He prayed:

*ohe baladeva, mu adhama durācāre  
kara anugrahana — yaśa ghuṣuka saṁsāre*

"O Lord Balaram, I am very fallen and ill-behaved! Please be merciful to me. I will sing your glories all over the world." (Text 2283)

Speaking these words, Lakshmipati could not remain peaceful. He rolled on the ground and tears streamed from his eyes. He lamented bitterly. Overcome with powerful emotions, he was speechless and agitated. Suddenly, by Lord Nityananda's will, he was drawn into sleep. Then, on the pretext of a dream, Nityananda Svarup happily revealed Lord Balaram's form to Lakshmipati.

How glorious was Lord Balaram! Cupid's pride was crushed. Lord Balaram's beautiful form rebuked a glistening silver mountain. His arms reached his knees. His chest was broad. Reaching almost to his ears, his large graceful eyes charmed the heart. A single earring on his ear charmed the hearts of the whole world. A delightful bugle-horn was tucked into the left side of the sash at his waist. His body was decorated with many ornaments. No metaphor or simile of this world could describe him. His face conquered the radiance of the full moon. On the pretext of speaking words, he created a flood of nectar.

Gently, gently, he said to his dear devotee Lakshmipati, "When I heard your lament, my heart broke. Krishna is the master of my life. Birth after birth you are his servant."

Grasping Lord Balaram's feet, Lakshmipati said, "I pray that in my heart I will never think you are different from Krishna."

Hearing Lakshmipati's words, Lord Balaram smiled and said, "Wearing the dress of an *avadhūta*, a brahmin's son has come to this village. He will become your disciple. With this mantra, make

him your disciple." After speaking these words, Lord Balaram spoke a *mantra* into Lakshmipati's ear. Receiving the *mantra*, Lakshmipati became joyful. After giving his mercy in this way, Lord Balaram disappeared.

Upon rising the following morning, Lakshmipati contemplated the wonderful dream. At that moment, Lord Nityananda Rama arrived. Seeing Nitai's effulgence, the *sannyāsī* Lakshmipati thought, "How wonderful is his effulgence! He is no mere human being." Thinking in this way, with unblinking eyes the wise *sannyāsī* gazed at Lord Nityananda's handsome face. Falling to the ground, Nityananda Prabhu offered respects at the feet of the holy man. Lakshmipati hurriedly picked him up and embraced him.

Again and again, Nityananda Ray begged, "Please give me *mantra-dīkṣā* and deliver me."

Hearing Nitai's sweet words, Lakshmipati floated in the tears from his eyes and could not remain peaceful. Unable to jump over Lord Balaram's command, that same day he gave *mantra-dīkṣā* to Nityananda. After giving him initiation, he embraced Nityananda Prabhu. His heart overflowed with bliss. Merciful Lord Nityananda was very dear to Lakshmipati. Nityananda Svarup had the power to do whatever he wished. What did he not have the power to do? In this way, Sri Nityananda Rama, who loves the devotees and who is the root of divine ecstasy, bestowed bliss on the *Madhva-sampradāya*.

An ancient verse describes:

*nityānanda prabhuṁ vande śrīmal lakṣmīpati priyam  
śrī mādḥva sampradānanda vardhanam bhakta-vātsalam*

I offer my respectful obeisances to Lord Nityananda, who loves the devotees, who is dear to Sri Lakshmipati, and who increases the bliss of the *Madhva-sampradāya*. (Text 2310)

Thus becoming Lakshmipati's disciple, Lord Nityananda was overwhelmed with astonishing happiness.

Lord Nityananda departed at once. No one has the power to understand his wonderful pastimes! In Nitai's absence, Lakshmipati became filled with sorrow. He did not speak a word to anyone. In his heart he lamented. As night was ending he was drawn into sleep. On the pretext of a dream, Nityananda Chandra appeared before him. Seeing Nityananda Prabhu, saintly Lakshmipati could not stop the tears flowing from his eyes. Suddenly Nityananda manifested the form of Lord Balaram. Seeing this, Lakshmipati immediately fell before



the Lord's glorious feet. He washed the Lord's feet with the tears from his eyes. Again and again he said, "Only to trick me have you descended to this world. No one has the power to know you. Even Brahma and all the devas don't understand you. Only if you reveal yourself can someone know you. Why do you trick a fool like me, a fool worthless like a pile of ashes? O Lord, please be merciful to me. I take shelter of you."

Hearing Lakshmipati's words, the Lord at once manifested his form of Sri Nityananda. Gazing at the sweet glory of Lord Nityananda's form, a wonder that eclipsed a host of glistening lighting flashes, Lakshmipati became wild with ecstasy. Then Lord Nityananda Rama gave his mercy to him. Lakshmipati's desires were now fulfilled. Forbidding him to tell anyone of what had happened, and comforting him again and again, Lord Nityananda Prabhu disappeared.

When the Lord was no more visible, Lakshmipati became filled with sorrow. His sleep fled far away and he saw that the night had ended. To whom could he tell anything of this? He could not be peaceful. From that day his life was filled with wonders. Seeing his condition, his disciples became worried. Leaving the world behind, Lakshmipati suddenly left the field of their vision.

Who knows how to describe Lakshmipati's glorious character and activities? In the world he is

famous as a devotee especially dear to Nityananda Prabhu. No one can describe the great devotion of the people in Pandharpur. By Lord Nityananda's mercy, even today the inhabitants of that village feel very strong devotion to the Lord. ॐ

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## PRAYERS TO NITAI

*īṣad-ārunya-svarṇābhaṁ nānālaṅkāra-bhūṣitaṁ  
hārīṇaṁ mālināṁ divyopavītaṁ prema-varṣiṇaṁ  
āghūrṇita-locanaṁ ca nīlāmbara-dharaṁ prabhuṁ  
prema-darīṇaṁ paramānandaṁ nityānandaṁ smarāmy aham*

I meditate on Lord Nityananda Prabhu, supreme bliss personified. For bestowing pure love of God, he has created a shower of that love. His body, shining with the luster of red-tinged gold, is decorated with various ornaments and a necklace. Donned in blue garments, he wears a flower garland and divine sacred thread.

*śuddha-svarṇa-vidāmbi-sundara-tanuṁ ratnādi-bhūṣāñcitaṁ  
premonmatta-gajendra-vikrama-lasat-premāśru-dhārākulaṁ  
śuklaṁ sūkṣma-navāmbārādi-dadhataṁ saṅkīrtanaika-priyaṁ  
nityānandaṁ ahaṁ bhaje sa-karuṇaṁ premāṇavaṁ sundaraṁ*

I worship Lord Nityananda, who is the beautiful ocean of prema endowed with compassion and the sole lover of *saṅkīrtana*. His handsome bright form, dressed in fresh fine clothes and decorated with ornaments like precious jewels, derides the glow of pure gold. Possessing the prowess of an intoxicated regal elephant and mad in pure love of God, Lord Nityananda is filled with the streams of tears shed out of that love.

*vidyud-dāma-madābhīmardana-ruciṁ vistṛṇa-vakṣaḥ-sthalaṁ  
premodghūrṇita-locanāñcala-lasat-smerābhiraṁyānanaṁ  
nānā-bhūṣaṇa-bhūṣitaṁ su-madhuraṁ bibhrad-ghaṇābhāmbaraṁ  
sarvānanda-karaṁ paraṁ pravaṇa-nityānanda-candraṁ bhaje*

I worship the transcendental moon of the foremost Lord Nityananda, who, being exquisitely sweet, makes everyone blissful. His effulgence defeats the pride of a string-like lightning. His chest is broad and his face extremely pleasing with its shining smile, and its eyes, restless out of pure love of God, making side-long glances. He wears garments resembling a rain-cloud and is adorned with various ornaments. ॐ

— Translated by Nityananda Das from *Śrī Manohara Bhajana Dīpikā*, published by Sri Sudhasindhu Das. Govardhan. Gaurabdhā 519. Bengali; and *Vaiṣṇava Gītikā* edited by Bhajahari Das. Published by the Nitai Gaura Giridhari Mandir. Radha Kund. 1998. Bengali.

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## Highlights

- **THE MOST GENEROUS LORD SHIVA**  
*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*
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*A Gaudiya poet named Krishna Das*

## THE MOST GENEROUS LORD SHIVA

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Lord Shiva is a celebrated demigod who awards gifts to beggars. His name is therefore Ashutosh, one who is pleased very easily. He is also called Bhutanath, the lord of the common folk, who are mainly attached to him because of his munificent gifts, which he gives even without consideration of the aftereffects. Ravan was very attached to Lord Shiva, and by easily pleasing him, Ravan became so powerful that he wanted to challenge the authority of Lord Rama. Of course, Ravan was never helped by Lord Shiva when he fought with Rama, the Supreme Personality of Godhead and the Lord of Lord Shiva. To Vrikasur, Lord Shiva awarded a benediction that was not only awkward but also disturbing. Vrikasur became empowered, by the grace of Lord Shiva, to break anyone's head simply



by touching it. Although this was awarded by Lord Shiva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Shiva. Thus the lord had to take shelter of Vishnu to save himself from trouble, and Lord Vishnu, by his illusory potency, asked Vrikasur to make an experiment with his own head. The fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. The excellent point is that Lord Shiva never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of a mistake is made. ❀

— Purport to *Bhāg* 1.12.23.

## APPROACHING THE BHAGAVAT

*Srila Bhaktisiddhanta*

*Saraswati Thakur Prabhupada*

*From a lecture on 14 August 1935*

When a conditioned soul realizes that he is a fragmental part of the Supreme Lord, his aversion towards the service of the Lord will

transform into tranquility, and his pure intelligence will be engaged in the unalloyed service of the Lord. Thereafter he will no longer want to wander in the transient world with his internal and external bodies. Being devoid of all sorts of bewilderment, a free soul knows his actual position of being a devotee of Sri Krishna and becomes a listener, reader, and follower of the sacred text of *Śrīmad Bhāgavatam*. Thus he is established in the external devotional path.

One cannot attain salvation without devotion. Therefore one has to follow the path of devotional service. After hearing the *Bhāgavat*, one has to read it and should think it over. Therein are the concepts of knowledge, austerity, and devotion mixed with inaction. When one listens, reads, and practices *Śrīmad Bhāgavat* with devotion, he will attain salvation.

This unalloyed evidence, *Śrīmad Bhāgavatam*, is very dear to the *vaiṣṇava* devotees. Discussion on vedic scriptures should be in the line of *Śrīmad Bhāgavatam*. If someone discusses the *upaniṣads* like *Īśa*, *Kena*, and *Kaṭha*, and the *kalpas* like *Śikṣākalpa*, grammar, *jyotiṣa*, etc., he can remember the Lord. Otherwise all of one's endeavor will be converted into material knowledge. One cannot realize the *Bhāgavat* by his acquired knowledge.

Those who are striving hard to obtain the four human objectives *dharma*, *artha*, *kāma* and *mokṣa*, do not get any result by reading the *Bhāgavat*. Only those who are desirous for *kṛṣṇa-prema*, which is the *pañcama-puruṣārtha*, the fifth and highest human objective, can acquire the fruits of reading the *Bhāgavat*. The need to read *Śrīmad Bhāgavatam* arises when *kṛṣṇa-prema* is regarded as the highest goal of life. ❧

—Nectarian Advice of Sri Srimad Bhakti Siddhanta Sarasvati Goswami Prabhupad Thakur Regarding Bhagavata. Sri Nityananda Book Trust, Sri Krishna Chaitanya Mission. Visakhapatnam. No date.

## SHIVA IS THE GREATEST DEVOTEE OF KRISHNA

*Sri Srimad Gour Govinda Swami Maharaja*

After being amply harassed by Lord Vishnu's potency in the form of Mohini Murti, Lord Shiva resumed his normal, unagitated condition. This is the position of a devotee. As confirmed in *Bhagavad-gītā* (6.22), *yasmin sthito na duḥkheṇa guruṇāpi vicālyate* — because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This tolerance is possible only for the first-class devotees, of whom Lord

Shambhu is one. In *Bṛhad Bhāgavatāmṛta*, Brahmaji says to Narada, "O Narada, I have not seen anyone more dear to the Lord than Shiva. Shivaji is always absorbed in the nectarean mellow emanating from the lotus feet of Lord Krishna. This is described in *Caitanya-caritāmṛta* (ādi 6.80-81):

*kṛṣṇa-preme unmatta, vihvala digambara  
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'*

Shiva says, "I am Krishna's servant." Always immersed in *kṛṣṇa-prema*, he dances the *tāṇḍava-nṛtya* so ecstatically that the whole universe trembles. Shivaji never runs after the four *puruṣārthas*, *dharma*, *artha*, *kāma*, and *mokṣa* — religiosity, economic development, sense gratification and liberation. He has given these things up. Shiva is a mad fellow. You see his form — he has put on a garland of bones, a garland of snakes, and has smeared ashes all over his body. He is a naked fellow with matted hair. He has renounced all material enjoyment. He is a mad fellow, always intoxicated and moving about. Lord Shiva carries the Ganges, which is emanating from the toe of Lord Hari, on his head, on his matted hair. Shivaji is the greatest devotee of Krishna — *vaiṣṇavānām yathā śambhuḥ* [*Bhāg.* 12.13.16]. He has two types of mercy, *sakapaṭa-kṛpā*, mercy with cheating; and *niṣkapaṭa-kṛpā*, mercy without duplicity. The *vaiṣṇavas*, dear devotees of Lord Krishna, Vishnu, worship Lord Shiva and get his *niṣkapaṭa-kṛpā*. The demons want material opulence, name, fame, prestige, and material position. They also worship Lord Shiva and they get Lord Shiva's *sakapaṭa-kṛpā*. Shiva gives them all these material things. But he doesn't accept those things for himself.

In *Bṛhad Bhāgavatāmṛta* (1.2.86) Brahma says to Narada:

*kṛṣṇāc chivasya bhedekṣā mahā-doṣa-karī matā  
ago bhagavatā soasmin kṣamyate na śive kṛtam*

"One should not differentiate Lord Shiva from Lord Vishnu or Krishna. Krishna may excuse one who has committed offenses to his lotus feet. But he never excuses one who has committed an offense at the lotus feet of Lord Shiva. Therefore it is said, *vaiṣṇavānām yathā śambhuḥ* — Shiva is *vaiṣṇava-agraṇya*, the greatest *vaiṣṇava*.

Many times Krishna has saved Shivaji from dangers. There is always fighting between the demons and demigods. Sometimes the demons achieve victory, and sometimes the demigods achieve victory. Being harassed by the demigods, the demons once went to Maya Danava and took shelter of him. Being a great mystic, Maya Danava created three residences that were like three big airplanes made of gold, silver and iron, and all the demons took shelter there. Thus the demons became unconquerable and the demigods were defeated. The demigods took shelter of Lord Shiva. Shiva took up his bow and arrow and



fought vigorously against the demons and killed many of them. Then Maya Danava created a big pot of heavenly nectar. Whatever demons were killed by Shiva, Maya Danava was bringing them and putting them in the pot of nectar and they were again becoming alive. The more Shivaji was killing them, the more they were all again coming to life. Shiva found himself helpless, "What shall I do?" Shiva was in danger. Then Lord Krishna thought, "Oh, my dear devotee is in danger. I shall help him." Krishna then assumed the form of a cow and made Brahmaji a calf. Both of them went at noontime to that big pot of nectar and drank all of it. There were security guards guarding the pot, but they said, "A cow and calf are pure. They should not be killed. By Krishna's *daivī-māyā*, his energy, they became enchanted. Then Shivaji killed all the demons and the demigods became victorious. In this way Shivaji was protected by Krishna. ❧

— From a *Bhāgavatam* lecture. 15 March 1992. Bhubaneswar.

## PURE VAISHNAVAS Sri La Thakur Bhaktivinode

### What is the nature of a pure devotee?

Simplicity, determination, and one-pointedness are the characteristics of a pure devotee. He never approves of any topic that is opposed to devotional service just to keep people happy; the pure devotees are always neutral. (*Sajjana-toṣaṇī* 8/10)

### What is the character of a *vaiṣṇava*? Who is qualified to be called a *vaiṣṇava*?

The character of a *vaiṣṇava* is sinless and no part of his character is fit for hiding. Simplicity is the life of a *vaiṣṇava*. He always teaches others by setting his own examples. Unless his character is pure he is not fit to be called a *vaiṣṇava*. (*Sajjana-toṣaṇī* 5/10)

— From *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 26. Compiled by and with questions by Sri Sundarananda Vidyavinode Das. Translated by Sri Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

## THE GLORIES OF BHUTESHWAR MAHADEV

Sri La Rupa Goswami's  
*Śrī Mathurā Māhātmya* 221-224

*mathurāyām ca deva tvam kṣetra-pālo bhaviṣyasi  
tvayi dṛṣṭe mahā-deva mama kṣetra-phalaṁ labhet*

[Krishna to Lord Shiva:] O Deva, you will be the protector of Mathura. O Mahadeva, a person who sees you will attain the result of seeing my own abode.

*nirvāṇa-khaṇḍe —*

*yatra bhūteśvaro devo mokṣadaḥ pāpinām api  
mama priyatamo nityam deva bhūteśvaraḥ paraḥ*

In the *Nirvāṇa-khaṇḍa* it is said: In Mathura resides Lord Bhuteshwar, who grants liberation even to the sinful. This Bhuteshwar deity is very dear to me.

*katham vā mayi bhaktim sa labhate pāpa-pūruṣaḥ  
yo madīyam param bhaktam śivam sampūjayen na hi*

How can a sinful person who tries to worship me but will not worship Lord Shiva attain devotion to me?

*man-māyā-mohita-dhiyaḥ prāyas te mānavādhamāḥ  
bhūteśvaram na smaranti na namanti stuvanti vā*

The lowest of men, who are bewildered by my *māyā*, will not meditate on, bow down before, and offer prayers to Lord Bhuteswar. ❧

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## SHIVA CHANTS KRISHNA-NAMA Brahma-vaivarta Purāṇa 1.17.33-35

*Lord Shiva spoke to the devas about the glories  
of chanting Krishna's names:*

*adhunā pañca-vaktreṇa yan nāma-guṇa-kīrtanam  
gāyan bhramāmi sarvatra niḥspṛhaḥ sarva-karmasu*

With my five faces I chant his name and qualities while I wander everywhere without involving myself in anything.

*matto yāti ca mṛtyuś ca yan nāma-guṇa-kīrtanam  
śaśvaj japantaṁ tan nāma dṛṣṭvā mṛtyuḥ palāyate*

Because I continue to recite his name and qualities, death has not reached me. Death runs away from that person who chants his name.

*sarva brahmāṇḍa-samihartāpy ahaṁ mṛtyuṁ jayābhidhaḥ  
suciram tapasā yasya guṇa-nāmānukīrtanāt*

By reciting his name and qualities while performing austerities for a long time, I have achieved the power to destroy all the universes and have conquered even death. ❧

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## THE MERCIFUL LORD NITYANANDA A Gaudiya poet named Krishna Das

(Śrī-rāga)

*adoṣa daraśi mora prabhu nityānanda  
nā bhajinu hena prabhura caraṇāravinda*

My Lord Nityananda doesn't see anyone's faults, yet I didn't worship his lotus feet!

*hāya re nā jāni mui kemana asura  
pāñā nā bhajinu hena dayāra ṭhākura*

Alas, I did not know! What a demon I was! I did not achieve the worship of Nityananda Prabhu, the personification of mercy!

*hāya re abhāgāra prāṇa ki sukhe āchaha  
nitāi baliyā kena mariyā nā yāha*

O my unfortunate heart, will you ever become happy? Why don't you call out, "Nitai!", and die?

*nitāira karuṇā śuni pāṣāṇa milāya  
hāya re dāruṇa hiyā nā darabe tāya*

When they hear of Lord Nitai's mercy, even the stones melt. O my cruel heart, you do not melt when you hear his glories!

*nitāi caitanya aparādha nāhi mane  
yāre tāre nija prema-bhakti kare dāne*



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## श्री कृष्णकथामृत बिन्दु

Nitai and Chaitanya don't take offense, yet give the gift of ecstatic love.

*tāra nāma la-ite nā gale mora hiyā  
kṛṣṇa-dāsa kahe mui baḍa abhāgiyā*

Alas! The Lord's holy name does not reside in my throat or in my heart! Krishna Das says, "I am very unfortunate!" ❀

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— *Gaura-pada-taraṅginī* edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali. Page 95.

## KRISHNA'S ECSTATIC TOUCH

*Srila Rupa Goswami's*

**Bhakti-rasāmṛta-sindhu southern division 3.34**

*harṣād, yathā śrī-daśame (10.30.10) –*

*kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-  
sparśotsavotpulakitāṅga-ruhair vibhāsi  
apy aṅghri-sambhava urukrama-vikramād vā  
āho varāha-vapuṣaḥ parirambhaṇena*

The following from *Śrīmad Bhāgavatam* (10.30.10) is an example of *romāñca*, standing of the hairs on end, arising from *harṣa*, jubilation:

*Translator's note: When Sri Krishna disappeared from the rāsa dance, the gopīs were searching for him from forest to forest. Seeing the smooth grass sprouted from the earth, they believed the earth to be exhibiting symptoms of ecstatic horripilation (romāñca), and inquired as follows:*

"O mother earth, what austerity did you perform to attain the touch of Lord Keshava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when he stepped upon you in his form of the dwarf Vamanadev, or even earlier, when he embraced you in his form of the boar Varahadev?" ❀

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## Highlights

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## WAR ON MAYA

*His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada*

Arjuna is addressed as *mahā-bāhu*, the great fighter. A great fighter is one who is acting under Krishna. These preachers, they are also *mahā-bāhu*. They are fighting with persons who are not Krishna conscious. They are pushing on the Krishna consciousness movement by fighting. But this fighting is in a different way.

This was taught by Lord Chaitanya Mahaprabhu. *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārśadam*. *Astra* means weapon; just like the Pakistanis are fighting with machine guns. Chaitanya Mahaprabhu fought *māyā* not with a machine gun but with his most confidential associates.

*śrī-kṛṣṇa-caitanya prabhu nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

His fighting weapons were Sri Adwaita Prabhu, Sri Nityananda Prabhu, *śrīvāsādi-gaura-bhakta-vṛnda* — and many other devotees. So Lord Chaitanya's movement is also fighting, but it is a fight in a different way. Nityananda Prabhu is a soldier. He was sent to deliver Jagai and Madhai. This is also fighting. Therefore all the devotees, all the preachers of the Krishna

consciousness movement, they are *mahā-bāhu*, strongly armed by the weapons of Krishna. They cannot be defeated. They will push on the fight with *māyā*, illusion. What is that illusion? The living entity under illusion is thinking that he will be happy by material comforts. That is not possible. So this Krishna consciousness movement is declaring war with *māyā*. But in a different way — by this chanting process: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. The transcendental vibration will clarify the whole atmosphere, and as soon as these Krishna conscious soldiers come out victorious, the whole world will be peaceful. ❀

— Lecture on *Bhagavad-gītā* in Bombay, 30 March 1971.

## GAURA ENTERS PURI

*Adapted from Srila Murari Gupta's  
Śrī Caitanya-carita Mahākāvya 3.10.4-20*

Suddenly Sri Chaitanya sighted the beautiful temple of Sri Jagannath Hari. It appeared like a blue mountain anointed with nectar, and was effulgent as the autumn moon of the month of Śarat. Crowned by a very dazzling cakra, its flag was unfurled and blew in the breeze. The luster, height, and influence of Jagannath's transcendental abode mocked the peak of Mount Kailash. Using the temple's flags as his hands, the wind god beckoned welcomingly



to the lotus-eyed Gauranga. Then, having embraced Lord Jagannath in his heart, suddenly Gaura Hari tumbled to the earth as if struck by a foe, becoming utterly motionless. When his noble associates saw this, all of them became faint, like bodies without life. A moment later, seeing that the Lord was arising, they also became animate and surrounded him, just as the body's senses awaken by the connection of the soul. Those persons were unaware of his true self. Then, in his characteristic blissful mood, the Lord addressed them, "My dear devotees, look and see! Just above the abode of Sri Hari! There, our prabhu is shining magnificently like a great effulgent blue sapphire. Behold that youth!" Although they were actually unable to see anything, those brahmins replied, "Yes! Yes! We see the Lord's form."

They spoke thus because they were anxious, lest Gaura should again lose consciousness. Then he said to them, "Look! That youth is visible just near the flag of the temple of Sri Hari. Thousands of rays of pure nectar constantly emanate from his face." The fingers of his left and right hands are placed upon the holes of the bamboo flute, and they hold it to his mouth in a very attractive manner. Those deftly-moving fingers of his hands, whose palms resemble the red lotus, have captivated my mind. His sun-like effulgence radiates thousands of nectarean beams. Who is he who thus enchants my mind with his smile?" In this mood, Sri Gaura, whose luster resembles molten gold, ran in a mood of intense eagerness for Krishna and was swiftly pursued by his servitors. Again and again he glanced up at the palace of the universal Lord, at times stumbling because of the streams of tears which gushed from his eyes. Thus, he appeared like the peak of Mount Sumeru covered by waterfalls.

On the way, he visited the tīrtha of Markandeya Rishi, the son of Mrikandu. For the sake of Lord Shiva, Lord Vishnu once used his terrible cakṛa to make a tīrtha in that spot. Those who bathe there attain the planet of Shiva. Quickly, Gaura Hari entered that place and took bath in accordance with the vaiṣṇava-vidhi. Then the Supreme Lord meditated upon the liṅgam of the gentle Shiva. He did japa of Lord Shiva and fell before the liṅga like a rod. He offered praise to Mahesh by chanting auspicious verses composed in his glorification. Then he departed for the great abode of Jagannath, the Lord of all sacrifice.

As he entered the great festival within the temple of the God of gods, all the hairs of his body thrilled due to great ecstasy, and his chest became covered with tears due to thinking of the Lord who resides in the hearts of all. Then, beholding that master of all worlds, Mahaprabhu bowed down. Falling again like a rod to the ground, he then arose and fell again and again. His face showed the struggle of holding back the symptoms of prema, but after a moment he displayed his overwhelming ecstatic feelings for the Lord of the universe. His fists clenched and he wept loudly.

*dr̥ṣṭvā tam ittham puruṣottamo hariḥ  
prasārya pāṇīm kamalāṅga-komalam  
adarśayad rakta-talam tato mudā  
caitanya-devo hr̥ṣito jahāsa*

Seeing him thus affected, Sri Purushottama Hari extended his soft lotus hand, revealing his ruddy palm, and Sri Chaitanya Dev laughed with happiness.

*uvāca caivam karuṇāmbudhe tvam  
prasīda deveśa maheśa-vandita  
punar na dr̥ṣṭvā kara-pallavāṅgulīm  
ruroda tasmin dvi-guṇam sa vihvalaḥ*

He said, "O ocean of mercy! God of gods, who are offered prayers by Mahesh! Please show your mercy to me!" Then being unable to see again the blossom-like fingers of Lord Jagannath's hand, Gaura felt begrieved and wept with redoubled strength.

Again seeing Jagannath's hand, Gaura became filled with immense exultation, and his slender body became flooded by streams formed of tears of joy.

*evam tayor udbhāṭa-ceṣṭitam janāḥ  
śṛṇvanti gāyanti paraṁ vrajanti te  
padam murāreḥ paramārtha-darśino  
na yatra bhūyaḥ patanam kvacid bhavet*

Those who hear and sing of the exalted and magnanimous behavior of Jagannath Swami and Sri Chaitanya Mahaprabhu can see the ultimate goal of life and thus enter the supreme abode of Murari, wherefrom one never again falls. ॐ

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**PRAYERS TO NABADWIP**  
**Srila Thakur Bhaktivinode**  
**Srī Navadvīpa-dhāma-mahātmya**  
**Parikramā-khaṇḍa 18.68-70**

*navadvīpa-dhāma more anugraha kari*  
*udita hauna hṛde tabe āmi tari*

O Nabadwip Dhama, please be kind and appear in my heart so that I may be delivered.

*praudhā-māyā kula-devī kṛpā akapaṭa*  
*bharasā tarite mātra āvidyā-saṅkaṭa*

O Praudha Maya, since you are the goddess of the Vaishnava dynasties, please be merciful and don't cheat me. You are the only hope to cross over the miseries of ignorance.

*vṛddha-śiva kṣetra-pāla hauna sadaya*  
*cid-dhāma āmāra cakṣe hauna udaya*

O Vriddha Shiva, you are *kṣetra-pāla*, the protector of the *dhāma*. Please be kind and let the transcendental *dhāma* be revealed to my eyes. ❧

— Translated from Śrī Śrī Navadvīpa Dhāma Mahātmya o Parikramā Granthavali.  
 Edited by Bhaktivedanta Vaman Maharaja. Gaudiya Vedanta Samiti. Kolkata.  
 1993. Bengali.

**TWO FORMS IN ONE BODY**  
**Sri Srimad Gour Govinda Swami Maharaja**

There is no difference in *tattva* between Gaura and Krishna. Krishna is Gaura, and Gaura is Krishna. But in Gaura, Krishna is combined with *mahābhāva-svarūpiṇī*, Srimati Radharani. In *vraja-līlā* there are two forms, *rasarāja* Krishna and *mādanākhya-mahābhāva-mayī* Srimati Radharani. But in *gaura-līlā* there is one form. Radha and Krishna combined together is Gaura; otherwise there is no difference between Gaura and Krishna. Srila Krishnadas Kaviraj Goswami has said (Cc. ādi 2.9):

*'nanda-sūta' balī' yānre bhāgavate gāi*  
*sei kṛṣṇa avatīrṇa caitanya-gosāñī*

He whom Śrīmad Bhāgavatam describes as the son of Nanda Maharaja has descended to earth as Lord Chaitanya.

Similarly, Srila Swarup Damodar Goswami has said in *Caitanya-caritāmṛta*, ādi 1.5, *naumi kṛṣṇa-svarūpam* — I offer my obeisances to that Gaura who is *kṛṣṇa-svarūpa*. But the special characteristic of Gaura is that he is *rādhā-bhāva-dyuti-suvālitam*. When Krishna accepts the mood and complexion of Radharani He becomes Gaura, nothing else. *caitanyākhyaṇi prakāṣam adhunā tad-dvayaṇi caikyam āptam* — Now the two forms, Krishna and Radha, appear as one form combined together, *aikyam āptam*. That is Chaitanya.

Srila Prabhodananda Saraswati Goswami says in *Caitanya-candrāmṛta*, text 16, *ekī-bhūtaṁ vapur avatu vo rādhayā mādhavasya* — Radha and Madhava became one body, *ekī-bhūta*. That is Gaura. So Krishna is Gaura and Gaura is Krishna.

*Abhinnatvān nāma-nāminoḥ* — there is no difference between *nāma* and *nāmī*; there is no difference between the name of Krishna and Krishna Himself. Similarly, *kṛṣṇa-līlā* is *gaura-līlā* and *gaura-līlā* is *kṛṣṇa-līlā*. But, *pūrvasmāt param eva hanta karuṇā tatṛāpi jānīmahe* — although there is no difference between *nāmī* and *nāma*, the latter is more merciful than the former. The name of Krishna is more merciful than Krishna. In the same way, although there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*, the latter is a more merciful *līlā* than the former. *Gaura-līlā* is a more merciful and a more relishable *līlā* than *kṛṣṇa-līlā*. Otherwise, in *tattva* there is no difference between the two. *Navadvīpa-līlā* and *vraja-līlā* are both *kṛṣṇa-līlā*. There is no difference. Rupa and Sanatan Goswamis, the dear associates of Gaura, have disclosed this *tattva*.

Radha-raman Krishna is always in Vraja-bhumi. *vṛndāvanam parityajya padam ekam na gacchati* — Krishna never takes even one step out of Vrindavan. He is always in Vrindavan. Then how is it that Krishna left Vrajabhumi and went to Mathura and then Dwarka? These two *ācāryas*, Sanatan Goswami and Rupa Goswami, have disclosed this *tattva*. They have said that *mathurā-līlā* and *dvārakā-līlā* nourish *vraja-līlā*, and that those two *līlās* are inside *vraja-līlā*.

*Ācāryas* and *mahājanas* have said that *vraja-dhāma* is of two types, *prakāṣa* and *aprakāṣa*, manifest and unmanifest. In that *dhāma* there is a closed compartment, Nabadwip Dham. In that closed compartment *rasarāja-kṛṣṇa* is feeling acute pangs of separation from Radharani, *viraha*, and cries and cries and cries. He develops greed to understand the mood of Radharani, his own beauty, and the happiness that Radharani feels by enjoying his beauty. He developed these three desires, these three types of greed. Without accepting the sentiment and complexion of Radharani, this greed cannot be fulfilled. Therefore, he entered into the core of the heart of Radharani and hid himself there. For that reason his complexion is outwardly manifested as molten gold. Externally he is feeling pangs of separation, but in the heart there is union.

In *viraha*, *vipralambha-bhāva*, Caitanya Mahaprabhu chants the name of Krishna, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*. In the book *Rādhā-tantra* it is described that in Vrajabhumi when Radharani feels acute pangs of separation from Krishna, she chants this *mahā-mantra*. Mahaprabhu accepted *rādhā-bhāva* and *rādhā-kānti*, Radharani's mood and complexion. So Gaura chanting the *hare kṛṣṇa mahā-mantra* is Krishna experiencing *vipralambha-bhāva*.

Nabadwip Dham is hidden Vrindavan, a closed compartment in Vrindavan. Externally, where is Navadwip? Where is Vrindavan? They are hundreds and hundreds of miles apart. That is external. By internal vision you will see that one is inside the other, Nabadwip is inside Vrindavan. Therefore our *ācāryas* say, don't see any difference between *gaura-vana*, the forest of Nabadwip, and *vraja-vana*, the forest of Vrindavan. We sing that song by Narottam Das Thakur from *Prārthanā*:

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,*  
*se yāya vrajendra-suta pāśa*  
*śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi*  
*tāra haya vraja-bhūme vāsa*

Anyone who has understood that the associates of Lord Chaitanya are eternally liberated souls immediately becomes eligible to enter into the abode of Krishna, the son of Nanda Maharaja in Vrindavan,

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in his next birth. If anyone understands that there is no difference between Gauda Mandala, the place in West Bengal wherein Lord Chaitanya had his pastimes, and the transcendental abode of Sri Vrindavan Dham, then he actually lives in Vrindavan. ❧

— Gaura-purnimā lecture, 28 March 1994, Bhubaneswar.

## SANKIRTANA WARRIORS

*Krishna Dās*

(*Rāmakeli-rāga*)

*navadvīpe śuni śimha-nāda*  
*sājala vaiṣṇava-gaṇa kari hari-saṅkīrtana*  
*mūḍha-mati gaṇila pramāda*

(Refrain) Hearing the *vaiṣṇavas* loudly chant Lord Hari's holy names in *saṅkīrtana*, the bewildered people think a host of roaring lions has come to Nabadwip.

*gauracandra mahārathī nityānanda sārathī*  
*advaita yuddhe āgu-yāna*  
*prema-ḍore phāṁsa kari bāndhila aneka ari*  
*nirantara garje hari-nāma*

The great *mahārathī* warrior Lord Gauracandra and the great *sārathī* warriors Lord Nityananda and Lord Advaita charge into battle. Throwing the noose of ecstatic love, they capture many enemy soldiers and bind them up. They continually roar with the battle cry of Lord Hari's holy names.

*śrī-caitanya kare raṇa kali-gaḇe ārohaṇa*  
*pāṣaṇḍa dalana vīra-rāṇā*  
*kali-jīva tarāite āila prabhu avanīte*  
*caudike cāpiyā dila thānā*

Riding on an elephant to fight Kali-yuga, Sri Chaitanya, the king of heroes, charges into battle and destroys all sins. To rescue the fallen souls held hostage by Kali-yuga, Prabhu came to this earth. Now he conquers everything in the four directions.

*uttama adhama jana sabe pāila prema-dhana*  
*nitāi-caitanya-kṛpā-leśe*  
*sammukhe śamana dekhi kṛṣṇa-dāsa baḍa dukhī*  
*nā pāiyā premera uddeśe*

By even a small particle of Nitai Chaitanya's mercy, everyone, from the highest to the lowest, now has within his grasp the great treasure of ecstatic love. Even though he has seen the Lord thus conquer all enemies, Krishna Das is still unhappy. Alas! Krishna Das could not get that treasure of divine love. ❧

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## Highlights

### • CHARITY FROM MATERIALISTS

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • QUALIFICATION TO HEAR ABOUT THE LORD'S INTIMATE PASTIMES

*Srila Bhaktisiddhanta Saraswati Prabhupada*

### • NOT EXPECTING RESPECT FROM OTHERS

*Srila Thakur Bhaktivinode*

### • NAMA-TATTVA: BORN AGAIN AND AGAIN

*Srila Rupa Goswami's Bhakti-rasāmṛta-sindhu 1.2.232*

### • THE TIGER AND THE MONKEY

*Sri Srimad Gour Govinda Swami Maharaja*

## CHARITY FROM MATERIALISTS

*Translation and purport to*

*Śrī Caitanya-caritāmṛta ādi 12.50*

*His Divine Grace A.C.*

*Bhaktivedanta Swami Prabhupada*

*pratigraha kabhu nā kariḥe rāja-dhana  
viṣayīra anna khāile duṣṭa haya mana*

[Sri Chaitanya Mahaprabhu instructed the devotee Kamalakanta:] "Adwaita



Acharya, my spiritual master, should never accept charity from rich men or kings, because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

**PURPORT:** It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he was very pious. Lord Chaitanya Mahaprabhu gave this instruction for all spiritual masters. Materialistic persons who are not

inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples. But, unlike professional spiritual masters who accept disciples regardless of their condition, *vaiṣṇavas* do not accept such cheap disciples. Someone must at least agree to abide by the rules and regulations for a disciple before a *vaiṣṇava ācārya* can accept that person. ❧

## QUALIFICATION TO HEAR ABOUT THE LORD'S INTIMATE PASTIMES

*Commentary on*

*Śrī Caitanya-caritāmṛta, antya 5.45-6*

*Srila Bhaktisiddhanta*

*Saraswati Thakur Prabhupada*

*vraja-vadhū-saṅge kṣṇera rāsādi-vilāsa  
yei jana kahe, śune kariyā viśvāsa*

*hyd-roga-kāma tānra tat-kāle haya kṣaya  
tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya*

When one hears or describes with great faith the pastimes of Lord Krishna, such as his *rāsa* dance with the *gopīs*, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

COMMENTARY: "For a person who hears or describes the *rāsa-līlā* and other such pastimes as found in the *Bhāgavatam*, living them in his transcendental heart, the material desires for sensual pleasure wane to nothingness. Because Krishna's pastimes are transcendental, one who hears or speaks about them enters into that transcendental domain where the material qualities no longer have influence. He is unaffected even while in contact with matter; his mind remains calm and steady. He is able to understand his own qualification to serve Krishna. No one should think, as do the *prākṛta-sahajiyās*, that an ordinary living entity will overcome lust by hearing and chanting these pastimes if he is filled with contaminations like lust and greed, if he avoids accumulating the appropriate knowledge of the relationships between matter, the individual soul, and the supreme Lord, if he remains fixed in a subjective world centered on his own sensual pleasures, if his intelligence continues to be permeated with material conceptions, if he neglects all the purifying activities of devotional service in practice, and especially if he takes the spiritual love affairs of the Supreme Lord to have the same kinds of sensual motivations that he himself experiences. For this reason, Mahāprabhu emphasized the word 'faith' (*viśvāsa*) in order to forestall such *sahajiyā* arguments. Sukadev has warned us in the *Bhāgavatam* (10.33.30):

*naitat samācarej jātu manasāpi hy anīśvaraḥ  
vinaśyaty acirān mauḍhyād yathā'rudrābhiḥ jaṁ viṣam*

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Krishna. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Shiva, who drank the poison produced from the ocean." ❧

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## NOT EXPECTING RESPECT FROM OTHERS *Srila Thakur Bhaktivinode*

*Bhaktivinode-vāñī-vaibhava* is a collection of the teachings of Srila Thakur Bhaktivinode compiled by Sri Sundarananda Vidyavinode, a prominent disciple of Srila Bhaktisiddhanta Saraswati Thakur, and published in 1938. The book is in the form of a series of questions composed by the compiler, with answers extracted from Thakur Bhaktivinode's teachings. The following are some extracts from chapter 92.

**How can one become amānī, or free from the desire to be offered respect?**

One should not consider proudly, "I am a *brāhmaṇa*, a rich man, a learned

### Nāma-tattva

## BORN AGAIN, AND AGAIN *Bhakti-rasāmṛta-sindhu 1.2.232*

*yena janma-sahasrāṇi vāsudevo niṣevitaḥ  
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata*

[It is said in the *Padma Purāṇa*:] O Bharata, the names of Lord Hari forever reside in the mouth of the person who has served Lord Vāsudev for thousands of lifetimes.

*In this connection, Sri Jiva Goswami raises the question as to how will one who serves Lord Vāsudev lifetime after lifetime be born repeatedly? He explains that to increase such a person's eagerness for bhakti, the Lord makes him take birth again and again.* ❧

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scholar in the scriptures, a *vaiṣṇava*, or a *sannyāsī*." Even if others offer me respect, I will not proudly expect respect from them, nor will I desire others' adoration. I will think myself a poor, fallen, wretched person, lower than the straw in the street. (*Jaiva Dharma*, Chapter 8)

#### How can one make himself *amānī*?

One can make oneself *amānī* by thinking oneself a fallen soul and offering respect to others. (*Śrī Manaḥ-śikṣā* 10)

#### How can a person who chants Krishna's names become humble?

I will give up false ego and consider myself lower than a straw in the street, a fallen and insignificant beggar. (Commentary on *Śikṣāṣṭaka* 3)

#### What should an embodied soul think of himself?

This material body is simply a prison house. The spirit soul has a temporary relationship with the body. Therefore, as long as one is destined to live in it, he should consider himself lower than the straw in the street. (*Tattva-sūtra* 23)

#### Is it not proper for a conditioned soul to become humbler than a blade of grass?

To become humbler than a blade of grass is not unjustified, because for a conditioned soul to take shelter of false identification is certainly improper. This is the actual meaning of being humbler than a blade of grass. (Commentary on *Śikṣāṣṭaka* 3)

#### What is the purport of the word "*amāninā*"?

The word *amāninā* means free from false pride. The conditioned soul's pride in his opulence, beauty, high birth, social status, bodily strength, influence, or fame, which are all related to either his gross or subtle body, is false. These things distract the living entity from his constitutional propensities. To give up pride in such things frees us from false ego. Only one who is free from false ego and who is endowed with transcendental qualities like forgiveness can constantly chant the

holy name. Whether one lives at home or in the forest, he should give up the false egotism of being a brahmin or *sannyāsī* and simply chant Krishna's holy names without deviation. (Commentary on *Śikṣāṣṭaka* 3) ❧

— Translated by Bhumiapati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003. Part two, page 317.

## THE TIGER AND THE MONKEY A STORY TOLD BY LORD RAMACHANDRA

*Sri Srimad Gour Govinda Swami Maharaja*

The Ramayana describes how Lord Rama built a bridge and crossed the ocean to Lanka. Before the battle with Ravana began, Ravana's youngest brother Vibhishan came to take shelter of Rama. Rama immediately gave him shelter. That is the duty of a king, a *kṣatriya*. If someone seeks shelter, you must give him protection. But the advisors of Lord Rama said, "No! Don't give him shelter. He's from the enemy's camp. He has come here as a spy."

Lord Rama then told his advisors a story. Once, a man was passing through a dense jungle. In that forest were many tigers, lions, and ferocious animals. One tiger came to attack that man, so he climbed a tree and saved his life. But the tiger had developed greed to drink human blood. So the tiger sat down underneath the tree to wait. He then noticed a monkey in the tree. He told that monkey, "You are my brother. This human is your enemy. When you jump from one tree to another to get fruit, the human beats you and throws stones at you. And when you come down to the ground he sends his dog to catch you. Also, human beings cut down trees. So they are your constant enemy. You should understand this. You are very intelligent; you are my brother and my friend. Don't stay with such an enemy. It is very dangerous. Push that man down from the tree. I am hungry. If you do this then I'll get food. I'll satisfy my hunger and our friendship will remain forever. I'll be very, very grateful to you."

The monkey replied, "O my brother tiger, I understand what you have said. But the



human being has *dharma*. Although I am an animal with no *dharma*, still my conscience says that it is wrong to put one in danger who is trying to save himself."

Then the tiger thought of another plan. He gave assurance to the man, "O my brother, you have *dharma*, you are a human being. Is it not your *dharma* that you should give food to one who is very hungry? I am very hungry now, you must give food to a hungry *jīva*. You should push down this monkey, then I'll get food. The man thought, "Yes, very good", and he pushed down the monkey, who fell in front of the tiger. But the tiger didn't eat him and the monkey climbed back up the tree. The tiger had developed greed to drink human blood, so he didn't eat the monkey. No one eats the flesh of a monkey.

Then the tiger said, "O my brother monkey, you see, we are friends! I didn't harm you. I spared you because we are friends. But see what that irreligious man did. He pushed you down right in front of me. So now you should push him down so that I can satisfy my hunger, and thereby he will get a good lesson."



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The monkey said, "This man may be *adharmic*. Although I am only an animal, I am not *adharmic*. I cannot do this."

It is considered that the human birth is a rarely achieved, superior birth. But they have a history of irreligiousness which is not even found in the society of animals.

Bhagavan Ramachandra told this story, and said, "This is my mission. I have come to establish ideal behavior in human society." Therefore he is known as *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He never transgressed *veda-maryādā*, Vedic regulation and etiquette. Lord Ramachandra was the ideal king, father, son, friend, brother, and husband. He was ideal in every respect. Lord Ramachandra said, "If someone comes to take shelter of me, I never think of his past history. I immediately give him shelter. Vibhishan has taken shelter of me. I have given him shelter and he is our friend. No one should have any doubt about him. He has been made the commander-in-chief." This is the nature of Lord Ramachandra. ❧

— From a class on *Śrīmad Bhāgavatam*. Bhubaneswar. 6 February 1995.

#### LORD RAMA'S ASSURANCE *Vālmiki Rāmāyaṇa, Yuddha-kāṇḍa, chapter 12*

*mitrabhāvena samprāptam na tyajeyam katham cana  
doṣo yady api tasya syāt satām etad agarhitam*

[Lord Ramachandra said:] I cannot refuse to receive under any circumstances one who has come to me in a friendly spirit. Even if there is wickedness in him, his acceptance is not reprehensible in the eyes of good people. (Text 3)

*sakṛd eva prapannāya tavāsmīti ca yācate  
abhayaṁ sarva-bhūtebhyo dadāmy etad vrataṁ mama*

It is my eternal principle that if any living being takes shelter of me even once, saying, "I am yours," then I award that person freedom from all fear. (Text 20) ❧

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## Highlights

- **THE GLORIES OF ABHIRAM GOPAL**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **SRINIVAS ACHARYA MEETS ABHIRAM THAKUR**

*Sri Nityananda Das' Prema-vilāsa*

- **ABHIRAM THAKUR'S APPEARANCE IN KALI-YUGA**

*Sri Tilak Rama Das' Abhirāma-lilāmṛta*

## THE GLORIES OF ABHIRAM GOPAL

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

*śrī-rāmadāsa āra, gadādhara dāsa  
caitanya-gosānīra bhakta rahe tānra pāsa*

Two devotees of Lord Chaitanya named Sri Ramdas and Gadadhar Das always lived with Sri Virabhadra Gosai.



PURPORT: Sri Ramdas, later known as Abhiram Thakur, was one of the twelve *gopālas*, or cowherd boy-friends, of Sri Nityananda Prabhu. The *Gaura-gaṇoddeśa-dīpikā* (126) states that Sri Ramdas was formerly

Sridama. In the *Bhakti-ratnākara* (fourth wave), there is a description of Śrīla Abhiram Thakur. By the order of Sri Nityananda Prabhu, Abhiram Thakur became a great *ācārya* and preacher of the Chaitanya cult of devotional service. He was a very influential personality, and nondevotees were very much afraid of him. Empowered by Sri Nityananda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a *śālagrāma-śilā*, it would immediately fracture.

Śrīla Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, "Ten miles southwest of the

Canpadanga railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Amta, a village in the Hugli district, is a small town named Khanakula Krishnanagar, where the temple in which Abhiram Thakur worshiped is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the South Eastern Railway. On this line there is a station named Kolaghat, from which one has to go by steamer to Ranichak. Seven and a half miles north of Ranichak is Khanakul. The temple where Abhiram Thakur worshiped is situated in Krishnanagar, which is near the *kūla* (bank) of the Khana (Dvarakeswar River). Therefore this place is celebrated as Khanakul Krishnanagar. Outside of the temple is a bakula tree. This place is known as Siddha Bakula Kunj. It is said that when Abhiram Thakur came there, he sat down under this tree. In Khanakula Krishnanagar there is a big fair held every year in the month of *Caitra* [March-April] on the *kṛṣṇa-saptamī*, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple where Abhiram Thakur worshiped has a very old history. The Deity in the temple is known as Gopinath. There are many *sevaita* families living near the temple. It is said that Abhiram Thakur had a whip and that whomever he touched with it would immediately become an elevated devotee of Krishna. Among his

many disciples, Sriman Srinivas Acharya was the most famous and the most dear, but it is doubtful that he was his initiated disciple. ❀

— Translation and purport to *Cc. ādi* 11.13

## SRINIVAS ACHARYA MEETS ABHIRAM THAKUR

*Adapted from Nityananda Das’  
Śrī Prema-vilāsa 5.28-62*

*For more about Nityananda Das and Prema-vilāsa, see Bindu issues 2 and 5.*

Jahnava Mata, the wife of Lord Nityananda, sent Srinivas Acharya to meet Abhiram Thakur. She gave Srinivas a letter to deliver in which she requested the Thakur to beat Srinivas at least three times with his all-auspicious whip named “Jaya Mangala”. It is said that whomever he would beat with this whip would obtain ecstatic love of God. With great reluctance, Srinivas and Ishan bade farewell to Jahnava Mata and Viracandra and started for Abhiram’s home.

When they arrived, Ishan introduced Srinivas to Abhiram and the letter was delivered. Abhiram was glad to meet Srinivas, who offered his obeisances. Abhiram thought, “Jahnava Mata has sent me this boy so that I will beat him with my whip. But first I must see whether he is qualified. Let me give him eight coins and see what he does with them. If his behavior satisfies me, then I will beat him with my whip.”

Abhiram then gave Srinivas the eight coins and instructed him to buy cooking ingredients so that he could prepare his own lunch. Srinivas bought rice, dal, and spices from the merchants, and then went to a nearby water reservoir to cook. In the meantime, Abhiram called two devotees and told them, “Go to where Srinivas is cooking and pose as guests. Arrive just after he has finished cooking and ask him to provide you with lunch.”

The two devotees arrived as instructed and requested Srinivas to feed them. Srinivas was gratified to see them. “Your coming here is my good fortune. You are *vaiṣṇavas* and I am an insignificant, fallen soul. I am glad to serve you.”

Srinivas then divided the food into two so that the devotees could eat to their full satisfaction. After eating, the devotees returned to Abhiram and said,

“Srinivas fed us rice that was as wonderful as nectar. Although there were no vegetable preparations, the food was wonderful. We were satisfied. We think that Sri Sri Radha-Krishna must have tasted his rice.”

Abhiram was pleased by the devotees’ report. He immediately called for Ishan and said, “Quickly bring Srinivas to me. Today I will bestow love of God upon him as Sri Jahnava Mata desired.” Abhiram had his whip ready. As soon as Srinivas offered his obeisances, Abhiram began to beat him. After hitting him three times with the whip, Srinivas’ heart filled with ecstatic love of God. Just then, Malini arrived and caught hold of Abhiram’s hand, saying, “My dear Gosai, do not beat him any more. This brahmin’s son has certainly been empowered by Lord Chaitanya.” ❀

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## ABHIRAM THAKUR’S APPEARANCE IN KALI-YUGA

*Adapted from  
Śrī Abhirāma Lilāmṛta, chapter one  
by Sri Tilak Ramdas*

*For more about Tilak Ramdas and his book Abhirāma Lilāmṛta, see Bindu issue 4.*

*The local tradition in the line of Abhiram Thakur has it that one day in Dvāpara-yuga, Krishna, Balaram and their cowherd friends were playing a game of hide and seek in the forests of Vraja. In the middle of their game, Krishna decided to go to Nadia to enjoy his pastimes there. Taking Balaram and all their friends with him, he advented himself in Nabadwip. Somehow or other he forgot Sridama, who remained in his hiding place in a cave.*

*vande haṁ śrī śrī gopīnātha mahāprabhuṛ  
vijayate, yatrābhirāmo mahān gosvāmī śrī-yuta  
padakamalaṁ. mālīnī sahitaṁ śaktyāvatāraṁ  
sahagaṇa-caraṇāmbuje sadā śaraṇam iti.*

I offer my obeisances to Sri Sri Gopinath [The deity worshiped by Abhiram Thakur]. All victory to Sri Chaitanya Mahaprabhu! I always meditate on the lotus feet of the great Abhiram Goswami, the empowered incarnation, along with his wife Malini and other associates. Again and again I take shelter of their lotus feet. (Text 1)



*śrī śrī abhirāmacandrāya namaḥ*

Glory to the moonlike Abhirama! (Text 6)

*jaya jaya śrī-caitanya jaya nityānanda  
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glory to Sri Chaitanya! Glory to Nityananda!  
Glory to the moonlike Advaita and the devotees  
of Gaura! (Text 7)

Keeping faith in the feet of the above personalities, I  
will describe some of the pastimes of Abhiram Thakur.

When everyone was performing *kīrtana* in Nabadwip,  
Gaurāṅga Mahāprabhu started thinking about Sridam.  
Horripilating in ecstatic love, he started weeping. Saying,  
“Where do I go to find Sridama?” he fell unconscious.  
Nityananda came there and took him on his lap. Re-  
turning to external consciousness, Mahāprabhu started  
speaking. “Tell me where Sridam is! I will immediately go  
and bring him. Prabhu then told Nityananda, “He lives  
in Vrindavan — go there quickly! Bring Sridam to me  
quickly. I am feeling heartbroken in his absence.”

With folded palms, Nityananda replied, “If he is in  
Vrindavan, then I shall bring him to you.” Having paci-  
fied Lord Gaurasundar, Nitai set out searching, and  
eventually reached Govardhan in Vraja. Nityananda  
Prabhu had his hair tied in a knot and was wearing  
blue garments. Sridam was residing in a cave at Gov-  
ardhan. Arriving near there, Nityananda started calling  
out. “Sridam!” again and again. Finally, Sridam came  
out of the cave to see who was calling him.

Sridam said, “What is your name? Why do  
you call me?”

Nityananda introduced himself as Balaram by  
explaining that his name was previously “Balai”.

However, Sridama had some doubt due to the  
different dress and appearance of Nityananda. [The  
residents of *Dvāpara-yuga* were much taller than  
the people of *Kali-yuga*.] Sridam said, “If you are  
indeed Balai, then you should be as powerful as  
him. I shall clap my hands and run. If you are really  
Balai, then you will be able to catch me.

Hearing this, Nitai said, “Run if you want. Let’s  
see how far you will be able to go.”

Clapping his hands, Sridam said, “O Balaram, you  
will not be able to catch me!”



*The deity of Gopinathji worshiped by Srila Abhiram Thakur at Khanakul Krishna Nagar. Gopinath appeared in a dream to Abhiram and told him, “I’m buried in the ground nearby. Please take me out and worship me.”*

Sridam Gopal then tied his cloth tightly between his  
legs in the fashion of a wrestler and began to run around  
Govardhana Hill. After circumambulating Govardhana  
Hill four times he looked back to see if Nityananda  
Prabhu had caught up with him. Seeing that Nitai had  
kept pace, he thought, “This is indeed Balaram!”

Sridama said, “You must have been hurt, my friend.  
Rest now. I did not see your form of Balaram and  
therefore I had some doubt in my heart. You went  
around Govardhana Hill four times! Who else but you  
has the energy to do that?” Then Sridama said, “Tell  
me, why have you come looking for me?”

Nityananda replied, “Krishna has fallen uncon-  
scious (*acaitanya*) at not being able to see you!”

Sridama asked, “Where has Kanai gone to?”

Nityananda replied, “Everyone has gone to Na-  
badwip. If you will now accompany me, there will  
be some special pastimes. Come quickly!”

Sridama said, “No, I’m not going. Going with you means that I’ll have to sit in someone’s womb there. Considering the pain, who wants to live in a womb? I will not go.”

Nityananda Prabhu said, “Anyway, let’s go and discuss the matter with Kanhaiya. You can remain for now in this dress.”

Sridama laughed, “O.K. Carry me on your shoulders! After all that running, my feet have become very heavy.”

Nitai said, “If I say no then you’ll advertise to everyone that I was not able to carry you on my back (due to the difference in our respective sizes). You are the chief amongst us cowherd boys. Please consider that you should sympathize with the happiness and distress of others.”

Sridama submitted, “Well, you and I are just the same. You know that when Krishna’s side loses I sometimes carry you on my shoulders.”

Nityananda answered, “Everyone knows that you are subjugated by Kanai’s love. None of the pastimes that happen in Vraja by day or by night are beyond your perception. All of the other cowherd boys always sing your praises. Come on. Now you

should meet with Gauranga. All the twelve *gopālas* [twelve intimate associates of Lord Nityananda, who are considered to be incarnations of the twelve primary cowherd boys in *kṛṣṇa-līlā*] and sixty-four *mahantas* [sixty-four devotees that some authorities consider to be the most confidential associates of Mahaprabhu], being fully aware of your qualities, sing your praises.”

Sridama, hearing these words, went to dress himself in an enchanting way. The beauty of his hair was all attractive to the mind.

Very quickly, the two of them approached Nabadwip. When Sri Sachinandan saw that they had arrived, he embraced Sridama and began speaking to him, “What kind of bliss were you in that I had to dispatch Nityananda to bring you here?”

Sridama asked, “Tell me the reason for your appearance here? Why do all of you have shaven heads? Seeing your condition breaks my heart.”

Mahaprabhu explained, “Sridama, with the end of *Dvāpara-yuga*, the influence of Kali began. In this age, renunciation is proper.

Sridama said, “I don’t understand. Please explain.”

“In the mood of Krishna, Mahaprabhu said, “There are four *yugas*, *Satya*, *Treta*, *Dvāpara* and *Kali*. Krishna is *svayam bhagavān* in the age of *Dvāpara*, and then he incarnates again as Chaitanya Mahaprabhu. Now, at the beginning of *Kali-yuga*, I shall reveal this truth which is also stated in *sāstra*. You should know my form as Krishna Chaitanya to be the same as my form of Krishna. *Gaura-līlā* and *kṛṣṇa-līlā* are one. In *gaura-līlā*, I and my associates have assumed the role of devotees and are tasting the mellows of love. Now my name is Sri Krishna Chaitanya and from today you will be called Abhiram.

Nityananda Prabhu called everyone, smiled, and said, “From today, everyone shall call him “Brother Abhiram”. We have kept this name since it indicates that there is no difference between Sridama and me. [*Abhiram* = to be known as “Rama”]. ❀

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## Highlights

- **THE ALL-AUSPICIOUS HOLY NAME**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **THE MOST EFFECTIVE PROCESS**

*Srila Thakur Bhaktivinode*

- **PREACHING THE HOLY NAME IS NOT A BUSINESS**

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- **THE HOLY NAME IS EVERYTHING, PART 3**

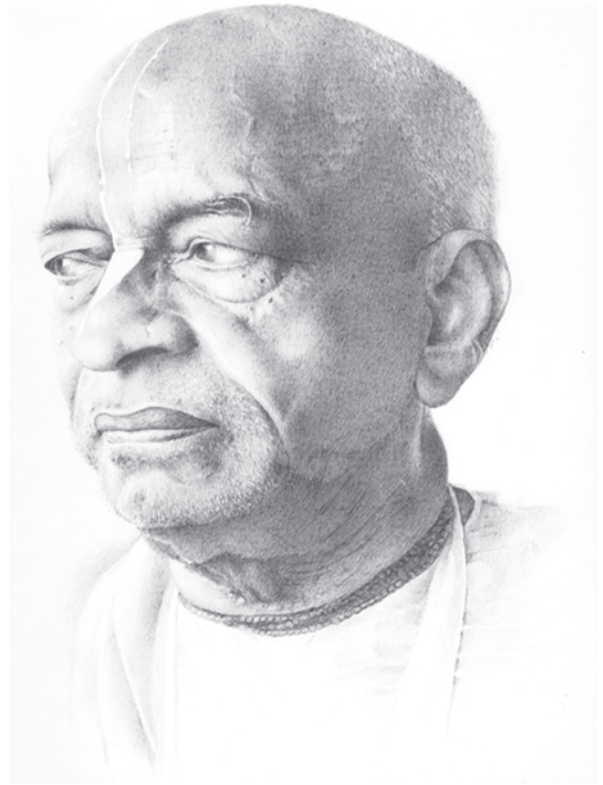
*Sri Srimad Gour Govinda Swami Maharaja*

- **NITAI'S MARKETPLACE OF THE HOLY NAMES**

## THE ALL-AUSPICIOUS HOLY NAME

*His Divine Grace A.C. Bhaktivedanta  
Swami Prabhupada*

People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering the Lord's holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord. For a pure devotee, there is no need to go to the holy place of pilgrimage. He can be delivered from all sinful acts simply by remembering the Lord in earnestness. A pure devotee of the Lord never intentionally commits any sinful acts, but because the whole world is full of the sinful atmosphere, even a pure devotee may commit a sin unconsciously, as a matter of course. One who commits sinful acts consciously cannot be worthy of being a devotee of the Lord, but a pure devotee who unconsciously does something sinful is certainly delivered by the Lord because a pure devotee remembers the Lord always.



Drawing by Anuradha Dasi

The Lord's holy name is called *śravaṇa-maṅgala*. This means that one receives everything auspicious simply by hearing it. In another place in *Śrīmad Bhāgavatam*, the Lord's holy name is described as *punya-śravaṇa-kīrtana*. It is a pious



act simply to chant and hear all about the Lord. The Lord descends on this earth and acts like others who are in connection with the activities of the world just to create subject matters for hearing about him; otherwise the Lord has nothing to do in this world, nor has he any obligation to do anything. He comes out of his own causeless mercy and acts as he desires. The Vedas and Puranas are full of descriptions of his different activities so that people in general may naturally be eager to hear and read something about his activities. Generally, however, the modern fictions and novels of the world occupy a greater part of people's valuable time. Such literatures cannot do good to anyone. On the contrary, they agitate the young mind unnecessarily and increase the modes of passion and ignorance, leading to increasing bondage to material conditions. The same aptitude for hearing and reading is better utilized in hearing and reading of the Lord's activities. This will give one all-around benefit. ❀

— Purport to *Bhāg.* 2.7.15

## THE MOST EFFECTIVE PROCESS

*Srila Thakur Bhaktivinode  
From Jaiva Dharma, chapter 4*

One should chant the holy name. Among the different devotional practices, taking shelter of the holy name is the most powerful. The name of the Lord and the Lord himself are non-different. Chanting without offense quickly grants one all perfection. Please take to *nāma* with complete faith. The nine types of *bhajan*, devotional activities, are all included in chanting. When one utters the holy name he performs both *śravaṇa* and *kīrtana* — hearing and chanting. When one chants the holy name they also remember the pastimes of Krishna — *hari-līlā smaraṇa*; and in their mind they perform all the other limbs of devotion such as *pāda-sevā* — serving the Lord's lotus feet; *arcana* — worshiping the Lord; *vandana* — offering prayers to the Lord; *dāśya* — engaging as the Lord's servant; *sakhya* — treating the Lord as a friend; and *ātma-nivedana* — surrendering everything to the Lord. ❀

— Translated from the Gaudiya Mission edition. Kolkata, 1984. Bengali.

## PREACHING THE HOLY NAME IS NOT A BUSINESS

*Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada*

The *Śrīmad Bhāgavatam* is spiritual sound. It is the non-different form of the Supreme Lord Sri Krishna. Similarly, the name “Krishna”, the form of Sri Krishna in the deity incarnation, and Sri Krishna, the holder of the divine name, are all mutually non-different manifestations of spiritual knowledge and all are the transcendental worshipable object. They are not at all objects of the material world. Sri Krishna's name, his form, and his own self are eternally worthy of service. If, due to a corrupted intellect, one does not serve these worshipable objects but instead seeks to use them as instruments for procuring luxurious enjoyment, then the only result is the accumulation of terrible spiritual offenses. ❀

— Excerpted from *Prabhupada Srila Saraswati Thakur*, by Sri Bhaktikusum Sraman Maharaja. Sri Chaitanya Math. Mayapur, West Bengal. 1983. p. 280-281.

## THE HOLY NAME IS EVERYTHING

*Sri Srimad Gour Govinda Swami Maharaja  
Part three*

*For parts one and two of this talk, see Bindus 1 and 167.*

One who has not developed faith in the holy name should not be initiated. Otherwise one of the ten *nāma-aparādhās* will be committed. That is stated in *Hari-nāma-cintāmaṇi*(10.6):

*nāmera mātmya yei sudṛḍha viśvāsa  
śāstra-mate śraddhā sei sarvatra prakāśa*

*Śāstra* says that only one who has developed strong faith in the holy name of Krishna completely takes shelter of that holy name. The name is everything and it will give you everything. This is described in all *śāstras*. The holy name is the most ripened fruit of the Vedic tree.

In the *Ādi Purāṇa* [Quoted in *Hari-bhakti-vilāsa* 11.465-469] it is stated:

*na nāma-saḍṣaṇi jñānani na nāma-saḍṣaṇi vratam  
na nāma saḍṣaṇi dhyānani na nāma saḍṣaṇi phalam*

*na nāma sadṛśas tyāgo na nāma sadṛśaḥ śamaḥ  
na nāma sadṛśaṁ puṇyaṁ na nāma sadṛśī gatiḥ*

The name is everything. There is no knowledge, religious vow, meditation, or any other attainment that is equal or superior to the name. Neither renunciation, control of the mind, achievement of piety through auspicious works, nor any other beneficial result is equal to or superior to the name.

*nāmaiva paramā muktir nāmaiva paramā gatiḥ  
nāmaiva paramā śāntir nāmaiva paramā sthitiḥ*

*nāmaiva paramā bhaktir nāmaiva paramā matiḥ  
nāmaiva paramā prītir nāmaiva paramā smṛtiḥ*

*nāmaiva kāraṇaṁ janitor nāmaiva prabhur eva ca  
nāmaiva paramārādhyo nāmaiva paramo guruḥ*

The name is the highest form of liberation. The name is the ultimate goal of life. Absorption in the name is the highest peace and stability. Recitation of the name is the highest devotion. Attachment for the name is the best disposition. The name is the highest delight and the ultimate remembrance. The name is the cause of existence and master of all living beings. The name is the highest object of worship and the greatest of spiritual masters.

Don't become deaf! Open your ear, and allow it to enter! Even if you cannot understand it, you will still get benefit. This is from the *Ādi Purāṇa*. Have full faith in it! This is a question of *śraddhā*. Krishna says in *Bhagavad-gītā* (4.39):

*śraddhāvāl labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ  
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati*

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

A person who is *śraddhāvān*, who has developed unflinching faith in Krishna, in the holy name of Krishna, in *śāstra*, the revealed scriptures, and in sadhu, guru, and *mahājanas*, can achieve this transcendental knowledge. *Tat-paraḥ saṁyatendriyaḥ* — he'll be self-restrained; *jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati* — and having achieved this transcendental knowledge, very soon he'll achieve supreme peace.

We recited from the *Ādi Purāṇa*, *nāmaiva paramā bhakti* — the name alone is supreme devotion. If you can put unflinching faith in this, then there is no chance that you'll commit any sin. All *anarthas*

will be destroyed. That is stated in *Hari-nāma-cintāmani* (9. 11):

*nāme dṛḍha haile nāhi haya pāpe mati  
pūrva pāpa dagdha haya citta śuddha ati*

As faith in the Lord's holy name becomes firm, the propensity to sin is totally extirpated. The devotee's previous sins will burn away, and his heart will become very pure.

Have full faith! It's a question of full, unflinching faith. *mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim* — the *mūka*, a dumb man who cannot speak a word, will become a great eloquent speaker on Vedic knowledge and literature if he can get the mercy of Sriman Mahaprabhu or *nāma prabhu*. A cripple who cannot move an inch will do mountaineering and climb up the highest peak of the Himalayas! This is mercy!

*Nāme dṛḍha haile nāhi haya pāpe mati* — if you have unflinching faith in the holy name you cannot think of any sin. If your mind is always attached to the holy name, attached to the lotus feet of Krishna, where is the chance that a sinful thought will enter into your mind? *Hari-nāma-cintāmani* says, *pūrva pāpa dagdha haya citta śuddha ati*.

In the *Caitanya-caritāmṛta* (*madhya* 15.107) it is described: *eka kṛṣṇa-nāme kare sarva-pāpa kṣaya* — simply by chanting the holy name of Krishna once, a person is relieved from all the reactions of a sinful life. Only the name of Krishna has such potency. It will destroy all the sins you have committed in millions of lives.

It is a question of faith, unflinching faith. All sinful reactions will be destroyed and the heart will be cleansed — *ceto darpaṇa mārjanam*. *Hari-nāma-cintāmani* (9. 4) states:

*kṛṣṇa rakṣā kartā eka mātra bali jāne  
jīvane pālana-kartā kṛṣṇa ihā māne*

Such a devotee considers Krishna to be his only protector and the maintainer of his life.

Who is your protector? Only Krishna — no one else. Guru, sadhu, the *mahājanas*, and the *śāstras* all say that no one else can protect you. Only Krishna. Krishna is my maintainer and Krishna is my protector. Have full faith in it! At every moment, a person with

such unflinching faith is chanting and remembering the holy name. At every moment. ॐ

— From a lecture in Perth, Australia, 23 November 1990.

## NITAI'S MARKETPLACE OF THE HOLY NAMES

*Because this song ends by describing the feelings of Srila Gauridas Pandit, some vaiṣṇavas conclude that it was authored by him. However, in Gaura-pada-taraṅginī, the Bengali Gaudiya scholar Sri Jagad-bandhu Bhadra lists the authorship as unknown. It is not uncommon in Gaudiya Vaishnavism for poets to compose songs or books and accredit the authorship to famous ācāryas as an offering of respect and devotion. There are various versions of this song that are nearly identical, including one that is accredited to the poet Balaram Das.*

(Śrī-rāga)

*pahuṁ mora nityānanda rāya  
mathiyā sakala tantra hari-nāma mahā-mantra  
kare dhari jivere bujhāya*

(Refrain) Churning all the scriptures, my Lord Nityananda Ray extracted the nectar that is the *mahā-mantra* of Lord Hari's holy names. Taking the people of this world by the hand, he taught them the glory of the nectar of the holy names.



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## श्री कृष्णकथामृत बिन्दु

*caitanya agraṇa nāma tri-bhuvane anupāma  
suradhunī-tīre kari thānā  
hāṭa kari parabandha rājā haila nityānanda  
pāṣaṇḍi-dalana vīra-bānā*

Lord Nityananda, who is Lord Chaitanya's elder brother and the most glorified in all the worlds, went to the Ganga's bank and opened a marketplace. Powerful Lord Nityananda, who crushes the demons, became the proprietor of that marketplace.

*rāmāi supātra haiyā rājā-ājñā cālāiyā  
kotoyāla hailā hari-dāsa  
kṛṣṇa-dāsa laiya dāḍyā keha yāite nāre bhāḍyā  
likhana paḍhane śrīnivāsa*

Ramai Pandit became the superintendent of that marketplace. By the proprietor's order he appointed Haridas Thakur as the policeman and Krishnadas became the doorman. To stop any cheating, Srinivas was appointed the accountant.

*pasāriyā viśvambhara āra priya gadādhara  
āścārya catvare biki kini  
gauri-dāsa hāsi hāsi bājāra nikaṭe basi  
hāṭera mahimā kichu śuni*

Lord Viswambhar himself has become a shopkeeper in that marketplace. So have dear Gadadhar and many others. In that market there is a great wonder of buying and selling. Having heard something of its glories, Gauridas has come to that market and, seeing the activities there, smiles and smiles. ॐ

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## SIMPLY BY CHANTING Brahmāṇḍa Purāṇa

*kim idan bahunā śaṁsan mānuṣānanda-nirbharaḥ  
brahmānandam avāpyānte kṛṣṇa-sāyujyam āpnuyāt*

What more can be said? By chanting Krishna's name one becomes filled with bliss. One becomes a liberated associate of the Lord. ॐ

— Quoted in *Hari-bhakti-vilāsa* 11.490. Translation by Sri Kusakratha Das.





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## Highlights

- **TEMPLE WORSHIP AND SANKIRTAN**

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### TEMPLE WORSHIP AND SANKIRTAN *His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*



My advice to you under the circumstances is that at least for one hour you must all go to have *saṅkīrtana* outside on the streets or in the park. That is your life and soul, first business. The next business is completing the chanting of 16 rounds every day. The next business

is your editing. And if you find extra time then you can attend the temple ceremonies. Otherwise you can stop these activities. But outdoor *kīrtana*, your editing work, and chanting of 16 rounds must be done. Outdoor *kīrtana* must be done, even at the cost of suspending all editorial work. That is your first and foremost business. Temple worship is not so important. If need be, the whole temple can be locked. But the outdoor *kīrtana* cannot be stopped. (Letter to Rayarama, 17 May 1969)

We are not much concerned about the temple because temple worship is not the primary factor in this age. The primary factor is *saṅkīrtana*. But sometimes we want a center where people may gather and see, so a temple is required secondarily. (Letter to Mukunda, 27 May 1969)

Actually, temple worship is for the neophyte devotee, and the preacher is in a higher position than the neophyte. That is the definition given in *Śrīmad Bhāgavatam*. The advanced devotee should be very

much enthusiastic in preaching the transcendental message of Lord Chaitanya, and temple worship should be entrusted to the newcomers or neophytes. (Letter to Yamuna, 12 August 1969)

*Saṅkīrtana* and distributing BTG and our other literatures is the fieldwork of this movement. Temple worship is secondary. People are invited to come to the temple to see the behavior of the devotees specifically in the matter of purification. There are two kinds of purification methods, external and internal. In our Krishna consciousness movement, deity worship helps to keep us externally purified and *saṅkīrtana* helps to keep us internally purified. So as far as possible we should execute both of these processes simultaneously. (Letter to Cidananda, 15 December 1969)

That is a fact. This plan of *saṅkīrtana* is the only way, the only way for our success. *Saṅkīrtana*, love feast, and selling BTG, they are our primary engagements, and next is temple worship. Temple worship is needed for the inner section. In the beginning, *saṅkīrtana* is more important for drawing the attention of the people in general. (Letter to Sudama, 8 January 1970)

If there is a scarcity of qualified *pūjārīs*, then each center should be satisfied by only worshiping the *pañca-tattva* of Lord Chaitanya by performance of *saṅkīrtana*.... I am glad to learn that you are continuing your *mahā-saṅkīrtana*. This is our main business. Temple worship is not as important as *saṅkīrtana* on the public roads and selling our literatures. (Letter to Damodara, 1 July 1970)

So far as a location for a temple is concerned, even there is no place, we can sit down underneath a tree and chant as I did in New York. Krishna will give a nice place.... Our technique is that we work sincerely and the dictation will come from within; Krishna is seated there. (Letter to Bali-mardana, 24 November 1970)

Your proposal for a *grhastha* travelling *saṅkīrtana* party is a very good one, but the temple work should not be neglected. Both things should go on simultaneously. Our process is to work on *bhāgavata* and *pāñcarātrikī* systems simultaneously. Deity worship is *pāñcarātrikī* system and preaching is *bhāgavata* system. If we keep both systems in a regular way that will solidly help us in our advancement in Krishna Consciousness. (Letter to Makhanlal and Tilaka, 24 September 1971)

Two men may remain at the temple and clean thoroughly every day, and the rest should go to the streets for *saṅkīrtana*. For spiritual life, chanting Hare Krishna is sufficient. But because we are habituated to unclean habits we must have temple worship. *Saṅkīrtana* will keep everyone's mind clean, and surely this quarreling will cease. (Letter to Visnujana, 4 November 1971)

Concerning installing new deities, I think it is best if you concentrate your energy on *saṅkīrtana* and book distribution for now; and as your temple grows and facilities are there for very opulent deity worship, then this can be considered. I have made it a policy that there must be at least ten initiated *brahmins* in a temple before deities are installed. (Letter to Patita Uddharana, 25 March 1972)

The actual fact is that worshipping the deity and chanting the glories of the Lord are both within the nine processes of devotional service recommended by Rupa Goswami. Besides chanting and hearing and remembering there are six other recommended activities in devotional service. So if we are able to practice even only one of these activities perfectly, the result will be the same. Or we may execute more than one, we may execute several, or even all nine activities in devotional service. But even if we execute one perfectly we shall be completely successful in devotional service. So there is no question that one activity is more important than another or that deity worship is more important than *saṅkīrtana*, but one individual may be able to perform one activity more satisfacto-

rily than another, so to him that activity will be more important. But in general we cannot say that any of the nine processes is more important than the others, except that if hearing, chanting and remembering are there, that is the most vital consideration for the general class of men in this age. Service to the deities, as you are asking me, begins whenever you remember them and offer all your services by remembering at the same time. All activities, words, everything should be offered as service to the deities, and this offering with remembering will gradually increase as you practice it. (Letter to Prajapati, 16 June 1972)

If you close the temple, what is the management? Sri Chaitanya Mahaprabhu pushed the *saṅkīrtana* movement, but he never said to close the Jagannath temple or the Govindaji temple. (Letter to Hamsaduta, 12 September 1974)

The reason book distribution is greater than chanting is because the effect is wider. A purchased book goes into a person's home and will be read by others, whereas street *kīrtana* only benefits those in the vicinity who hear. Two cases are cited: In Portugal, one boy, only 11 years old, has become a devotee. He offers *prasādam* and is translating *Bhagavad-gītā* As *It Is* into Portuguese with the help of his mother. He got several of our books at a bookstore in Lisbon and has asked his father who is just now coming to the USA to get him all the available *Śrīmad Bhāgavatams*. Prabhupada remarked that our books went to Portugal, we did not go, but still he has become a devotee. Then in the Tokyo airport, Prabhupada told how one Japanese youth asked him, "Where do you get all the knowledge that is in your books?" So by comparative study, book selling is more important.

The birthplace of the Lord is not as important as the place of his activities. Kurukshetra is more important than Mathura because the whole world knows the *Bhagavad-gītā*. It is because of the activities of the Lord that people take interest in his birthplace. The "*karma*" is more important than the "*janma*." Even when Lord Chaitanya Mahaprabhu was present, people went to see him at Jagannath Puri. But they did not come to his birthplace because his activity was more important. To his birthplace we offer our obeisances, but from the place of his activities we get inspiration. And what was the Lord's activity at Puri? It was preaching. Our temple

must be active with preaching and not a dead place. (Letter to Ramesvara, 25 October, 1974, initialed by Srila Prabhupada and written by his personal secretary Brahmananda Swami) 卐

## SRIMAD BHAGAVATAM IS EVERYTHING

*Srila Bhaktisiddhanta Saraswati*

*Thakur Prabhupada*

The essence of all scriptures is found in *Śrīmad Bhāgavatam*. There is no need to study any other literature, as *Śrīmad Bhāgavatam* is inclusive of everything. The word *śūśrīṣubhiḥ* refers to persons who are attached to service. In the *Bhagavad-gītā* it is also stated, *tad viddhi praṇipātena paripraśnena sevayā*, that one should approach a bonafide spiritual master, offer obeisances to him, inquire from him, and render service to him.

If we serve a horse, we will be known as a *sa-hisa*, a caretaker of a horse. If we serve dogs, we will be called a *bhangi*, or a caretaker of dogs. If we work in an iron workshop we will be called a blacksmith; if we work with gold we will be known as a goldsmith; and if we work for Krishna, we will be known as a *bhakta*, devotee.

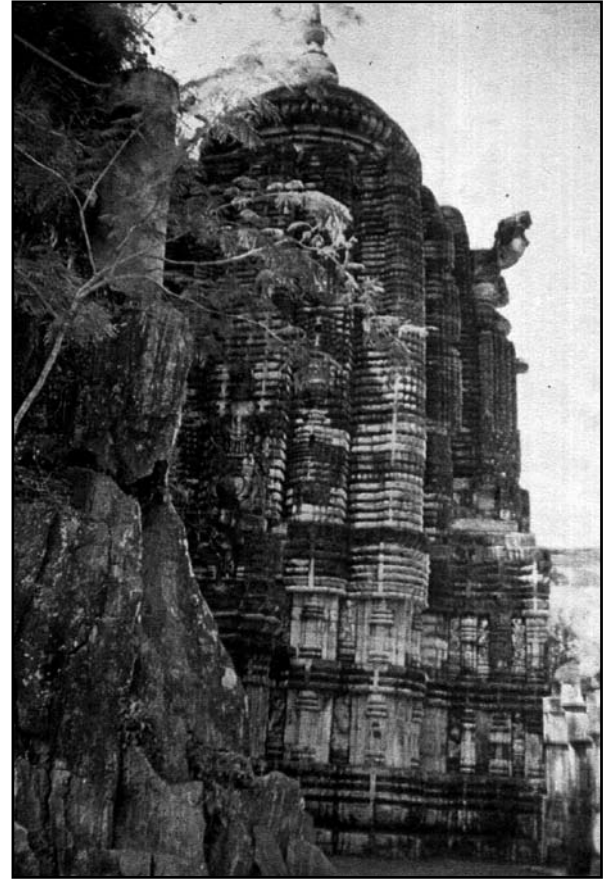
The people of this world are busy accumulating things for their sense gratification. Instead of considering *Śrīmad Bhāgavatam* as one of these things for our sense gratification we should lead our life based on the teachings of *Śrīmad Bhagavatam*. If we proudly claim that we have become pure devotees, or if we think that we have finished studying *Śrīmad Bhāgavatam*, we will certainly be ruined. 卐

— From *Śrīmad Bhāgavat Tālparyā*, by Srila Bhaktisiddhanta Saraswati Thakur. Translated by Bhumipati Das. Edited by Purnaprajna Das. Rasbihari Lal & Sons. 2005. Lecture 3, p. 10-11.

## THE CAT FORM OF THE LORD

### *Marjara Kesari at Nrusinghnath, Orissa*

In the Bargarh district of extreme western Orissa is the ancient temple of Lord Nrusinghnath, also known as Bidala Nrusingha, Marjara Kesari, and Marjara Nrusingha. (In Oriya language, *biḍāla* and *mārjāra* mean “cat”, and *keśarī* means “lion”. Also, Orissans pronounce “*nṛsinha*” with a distinct “u” sound, hence the different spelling.) Situated about 300 kilometers from the famous temple of Lord Jagannath in Puri, the Nrusinghnath temple is on top of the famous Gandhamadan Hill, where ancient rishis are said to have



*The ancient temple of Nrusinghnath in Orissa*

come to meditate. Some literatures say that Gandhamadan Hill was originally in the Himalayas, but fell down in this place when Hanuman was carrying it to Lanka with the herbs required to heal Lakshman. Gandhamadan Hill is also said to be one of the places where the Pandavas visited during their exile.

The local tradition about this deity was compiled in the middle of the 18<sup>th</sup> century by the poet Yuga Das Kondh in his *Nṛsinha-carita*. It is said that in *Tretā-yuga* there was a rishi named Udanga who was performing austerities on the bank of the Godavari River. He had an attractive young daughter named Malati. One day, Ravan happened by that place and saw the beauty of the young girl. Ravan raped her and threw her into the Godavari River. The Godavari took compassion on her and brought her to the shore. When Malati came to her senses, she began searching for her father and crying. Indura, the mouse carrier of Ganesh, heard her cries and offered to help her reach her parents if she would agree to enjoy with him. From Ravan and Indura, a demon was born named Mushika Daitya (literally, “mouse demon”). The new-born baby was so ferocious that as soon as



he came from the womb he immediately devoured his mother. Then he began to perform austerities to please Lord Shiva. Shiva was pleased with him and gave him the boon that he would have no cause of fear from anyone except for Lord Nrisinghadev from *Satya-yuga*.

Seeing his power, the *devas* became frightened and appealed to Lord Ramachandra to rescue the universe. Accordingly, Lord Ramachandra manifested the form of Nrisinghadev to catch the demon. Mushika Daitya became fearful and ran from place to place seeking shelter, until finally he appealed to Gandhamadan Hill. The personified Gandhamadan granted shelter to Mushika Daitya, who then entered within a crack in the hill. When Lord Ramachandra later arrived, Gandhamadan requested him not to enter inside of the hill to seek out the demon. Lord Ramachandra then assumed the form of *mārjāra-keśarī*, with the head of a cat and the body of a lion, and began guarding the area by the *sudāṅga*, or inner door of Gandhamadan. Just as a cat sits quietly by a hole, waiting for a mouse, similarly, Lord Marjara Kesari is said to still be sitting and waiting for the demon Mushika to come out.

Thousands of years later, in Kali Yuga, there was a tribal man named Hari Kondh and his wife Yamuna living near the Gandhamadan Hill. They used to go out every day to collect roots, which they would sell to

maintain themselves. One day, Yamuna was digging for roots when she saw blood coming from the ground. She became frightened and ran to tell her husband, when the couple came back to the spot they found milk pouring out. Then they heard a voice, “I am pleased with you. I am Narayan in my cat-lion form, waiting to kill the demon Mushika. Take me from the ground here and have a temple built to protect me.”



*Marjara Kesari, the cat-lion form of the Lord*

They dug in that place and unearthed the deity, and they informed the Chauhan king Baijal Dev, who built a temple for the deity in the 15<sup>th</sup> century. The descendants of Hari Kondh are said to have carried on the worship of Lord Nrusinghnath since that time.

There are many interesting and unusual features to this temple. Without anything else to offer the Lord, Hari Kondh and Yamuna are said to have given local wild oranges to Bidala Nrusingha. To this day these fruits are offered to the Lord and are considered as sacred as water from the Ganga. Nrusinghnath is considered to be sacred for both Vaishnavas as well as the followers of Lord Shiva. On the southern side of the hill is a deity of Shiva named Hari Shankar, who is considered to be an incarnation of Lakshman. There are also deities of Shiva named Gupteswar and Jala Mahadeva on the tops of two nearby hills. The *Nṛsimha-carita* describes that Bidala Nrusingha has the goddess Chandi on his chest, Somlai on his back [Somlai is a deity of *śakti* worshiped in western Orissa], and 64 *yoginīs* in each one of his hairs. — MID

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## Highlights

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## WITH ONE KICK

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Know that I am eternally your guide, but if you don't accept me as your guide, what can I do? If my disciples do not take my guidance, what can I do? By bad association it so happens, so I remain silent. I see the pricks of *māyā* ...

You mention that your pathway has become filled with stumbling blocks. But there are no stumbling blocks. I can kick out all those stumbling blocks immediately, provided that you accept my guidance. With one stroke I can kick out all stumbling blocks. ॐ

— Letter to Krishna Das, 9 September 1972.

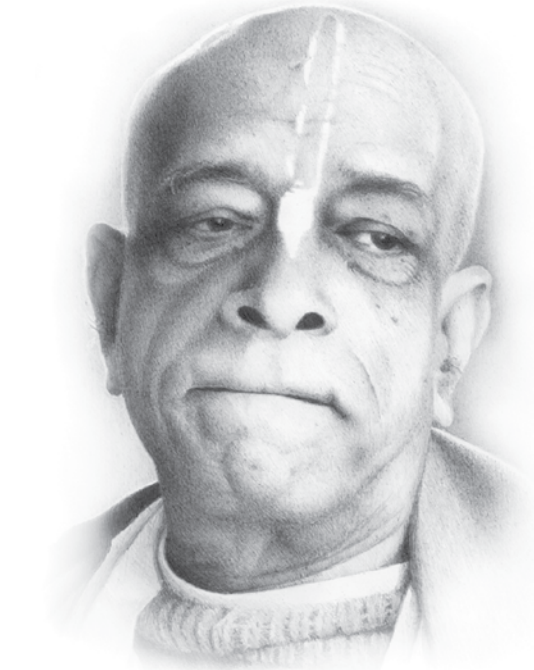
## THREE TYPES OF VAISHNAVAS

Śrī-Caitanya-caritāmṛta

Madhya 15.111, 16.72, 74, 75

ataeva yānra mukhe eka kṛṣṇa nāma  
sei ta' vaiṣṇava, kariha tānhāra sammāna  
kṛṣṇa nāma nirantara yāhāra vadane  
sei vaiṣṇava śreṣṭha, bhaja tānhāra caraṇe  
yānhāra darśane mukhe āise kṛṣṇa nāma  
tānhāre jāniha tumi vaisnava pradhāna  
krama kari kahe prabhu vaiṣṇava lakṣaṇā  
vaiṣṇava vaiṣṇavatara āra vaiṣṇavatama

One who chants the name of Krishna even one time is understood to be a *vaiṣṇava*; therefore you should offer respects to him. A person who is always chanting the holy name of the Lord is to be considered a superior



Drawing by Anuradha Das

*vaiṣṇava* (*vaiṣṇava śreṣṭha*), and your duty is to worship his feet. The topmost *vaiṣṇava* (*vaiṣṇava pradhāna*) is he whose very presence makes others chant the holy name of Krishna. In this way Sri Chaitanya Mahaprabhu instructed about different types of *vaiṣṇavas* — the *vaiṣṇava*, *vaiṣṇavatara* and *vaiṣṇavatama*. ॐ

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## THE HOLY NAME IS EVERYTHING PART IV

**Sri Srimad Gour Govinda Swami Maharaja**

For the first three parts of this talk, see Bindus 1, 167 and 200.

A fortunate soul with unflinching faith takes shelter of the holy name at every moment. In the *Hari-nāma-cintāmani* (9.12) it is stated:

*aham mama buddhy-āsakti nā rākhe hṛdaye  
dīna-bhāve nāma laya sakala samaye*

In his heart he does not keep thoughts of “I” and “mine”, and he always humbly chants the holy name.

A devotee never utters “I” and “mine”. Everything belongs to Krishna. In the *Śrīmad-Bhāgavatam* (5.5.8) it is described:

*ato gr̥ha-kṣetra-sutāpta-vittair  
janasya moho 'yam aham mameti*

One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of “I” and “mine”.

This is known as *mohaḥ*, delusion. In the material world this is going on:

“Whose house is this?”

“It's my house.”

“Whose landed property is this?”

“Mine.”

“Whose child?”

“This is my child. Mine!”

“Whose friend?”

“Mine!”

“Whose property?”

“Mine!”

Everything is “mine”, isn't it? *ato gr̥ha-kṣetra-sutāpta-vittair*.

There is a famous English poem by William Cowper. He writes, “I am the monarch of all I survey!” This “I” and “mine” is a delusion — *janasya moho 'yam aham mameti*. When you chant the holy name, you give up this delusion. You think, “Everything belongs to Krishna. Even I belong to Krishna. Krishna is my eternal master, and I am his eternal servant. I do not belong to myself.”

You will tell Krishna with an open heart, “Krishna, *āmi tomār, tumi āmār* — I am yours and you are mine.”

Every moment, submissively, with humility, chant:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

Every moment, chant. Mahaprabhu's teaching is to be *tr̥ṇād api sunīcena* — not puffed up, but *dīna*, humble and meek.

In the *Hari-nāma-cintāmani* (9.45) it is further stated:

*śuddha-nāma yāra mukhe tāra dṛḍha mana  
kṛṣṇa haite vicalita nahe eka kṣaṇa*

One who chants the name purely is of fixed mind and consciousness, since he never deviates from thinking about Krishna for even a moment.

It says in *Caitanya-caritāmṛta* (*madhya* 15.106):

*prabhu kahe,—“yānra mukhe śuni eka-bāra  
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

Sri Chaitanya Mahaprabhu said, “Whoever chants the holy name of Krishna just once is worshipable and is the topmost human being.

Mahaprabhu says, “*Eka-bāra*”! If you have heard that just once someone has uttered the pure offenseless name of Krishna, then you should consider him a *vaiṣṇava* and offer respect.

So someone may reply, “I am always chanting.” This verse says that anyone who chants just once is worshipable, but what does that mean? You are always chanting, but you are chanting like this: “*hare kzzna hare kzzna kzzna kzzna hare hare hare rā hare rā rā rā rā rā rā hare hare*.”

In *Prema-vivarta* (7.1) it is stated,

*asādhū-saṅgete bhāi nāma nāhi haya  
nāmākṣara bāhirāya baṭe nāma kabhu naya*

O brother! You cannot chant the holy name in the association of non-devotees. The sounds of the holy name may come out of your mouth, but it will not really be the name.

You are chanting, but only the letters of the alphabets are coming out: KRISH-NA, not the name. That means it is not the pure name. Therefore Mahaprabhu says, *yānra mukhe śuni eka-bāra kṛṣṇa nāma sei se vaiṣṇava* — once you note that he has uttered the pure name of Krishna, he is a *vaiṣṇava*. He should be respected.



Sadhus should be careful to avoid offenses. Before accepting *prasādam* we chant this verse from *Mahābhārata*:

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave  
sv-alpa-puṇya-vatāṁ rājan viśvāso naiva jāyate*

*Sv-alpa-puṇya-vatāṁ* — the doubtful, who are *samśayātmā*, who have no faith in *kṛṣṇa-nāma*, the *brāhmaṇas*, sadhus, and *mahā-prasād*, will be *vinaśyati*, vanquished. *Prasāda* is not mere rice, dal and vegetables. No, no! It is *mahā-prasāda*, great *prasāda*, great mercy! Raghunath Das Goswami was collecting the thrown out *jagannātha-prasāda* from the drain — because it is transcendental. It is not material at all. One should have full faith in this. The *mahā-prasāda*, the deity form of Govinda, the holy name of Krishna, the brahmanas and the *vaiṣṇavas* — the *śuddha bhaktas*, pure devotees — are transcendental. This is a question of faith. One who has any doubts about this will commit offenses and suffer. One must accept these with full faith. Otherwise he will definitely be punished.

“Name”, therefore, means “pure name”. The *Hari-nāma-cintāmaṇi* (2.13) explains what that pure name is:

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya  
yei kṛṣṇa sei nāma eka-tattva haya*

Krishna’s name is a *cintāmaṇi* jewel, an eternal transcendental touchstone yielding all desires. Krishna is his holy name — they are one and the same.

There is no difference between the name of Krishna and Krishna. It is *cintāmaṇi* — it will give you whatever you desire. This is a question of strong, unflinching faith. If one is uttering *śuddha-nāma*, his mind doesn’t deviate even for a moment, *eka kṣana*, from Krishna.

*Sarva-kṣaṇa bole kṛṣṇa yānhāra vadane* — One who always chants, “Krishna, Krishna, Krishna!” at every moment, is a superior *vaiṣṇava* [Cc. madhya 16.72 paraphrased]. Similarly, in *Bhagavad-gītā* (8.14), Krishna says:

*ananya-cetāḥ satataṁ yo mām smarati nityaśaḥ  
tasyāhaṁ sulabhāḥ pārtha nitya-yuktasya yoginaḥ*

For one who always remembers me without deviation, I am easy to obtain, O son of Pritha, because of his constant engagement in devotional service.

Srila Prabhupada gave a long purport to this verse, the last part of which says, “A pure devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme Lord cannot forget his pure devotee for a moment. This is the great blessing of the Krishna conscious process of chanting the *mahā-mantra*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare.* ❀

— From a lecture in Perth, Australia, 23 November 1990.

## SHANKARACHARYA’S MOTHER GOES BACK TO GODHEAD

Accompanied by his disciples and expounding his commentaries far and wide, once Shankaracharya came to understand through his mystic power that the last days of his mother had come. Informing his disciples of his intention, he traveled through the air to his native place, Kaladi, to fulfill a promise he had made to his mother to go and see her at her deathbed.



Acharya Shankar addressing some of his disciples

Arriving at Kaladi, he prostrated himself before his weak and sickly mother, who became free from all her distress at his sight, just like a man under the heat of the scorching sun feels relief on the appearance of rainclouds. Although Shankar was established in non-attachment, on seeing his mother he became very tender at heart and said, “Oh mother! Don’t be sad. I am by your side. Please tell me your heart’s desire.”

The Acharya’s mother, who was delighted to see her son in good health, replied, “It is, indeed, my



great good fortune that I could meet you now. What more can I want! I do not desire to continue to live on with this old and decrepit body. Please see to it that I attain a higher destination, and then cremate my body according to the rules of the scriptures.”

Shankar then began to instruct his mother on the nature of Brahman — the self-effulgent, immeasurable, eternal one, free from defects and all duality, devoid of mutations like birth, old age, and death, free from illusory modifications, partless, unitive, its nature being consciousness, bliss, and everlasting existence. Shankara’s mother said, “O my son! My mind can find no rest in such an impersonal, abstract being, devoid of qualities and variegatedness. I would like to hear about the form of the absolute. For my sake, narrate the glories of that attractive transcendental personality. Please reveal him to me.” His heart moved by compassion and love, the Acharya then recited some verses praising Lord Shiva. Suddenly there appeared the emissaries of Lord Shiva with their tridents and similar paraphernalia — but by seeing them his mother became frightened.

Understanding his mother’s trepidation, Shankaracharya started reciting prayers to Maha-Vishnu instead. He spoke of Vishnu lying on the serpent bed of Shesha Naga with Lakshmi sitting at his feet and



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#### श्री कृष्णकथामृत बिन्दु

Bhu and Nila on either side, while the Lord’s carrier Garuda stood nearby. The form of this divine person is bedecked with shining ornaments and is radiant like a blue mountain reflecting the light of the sun. As Shankar was glorifying the Lord, his mother saw the form of Vishnu in her heart, and with her mind absorbed in him, died. At that moment there appeared the emissaries of Maha-Vishnu, their divine vehicle brilliant like the moonlight. Pleased to see them, she expressed her gratitude to her son, and ascended the vehicle in her spiritual body. Passing through the various layers of the universe, such as the subtle realms of Agni, Vayu, and Surya, she transcended even the planet of Lord Brahma and attained Vaikuntha, the abode of Maha-Vishnu.

With the idea of doing the cremation and funeral obsequies of his mother himself, the Acharya called upon the relatives and neighbors of the family to help him with the preparations — but they laughed at him scornfully and questioned in great disgust, “Oh *sannyāsī*, what competence have you got to perform such rites?” Though he begged for their cooperation on bended knees, they not only turned a deaf ear, but even refused to give fire to cremate the body. Extremely angry at this behavior, Shankaracharya made a funeral pyre at the gate of the house with some dry wood himself, generated fire out of his own right hand, and performed the cremation. Thereafter he cursed the people of that place, “May you become incompetent to study the Vedas! May no *sannyāsī* visit your home for alms! May you have to cremate dead bodies in your own compounds!”

From the time of the curse, Vedic study declined in that place and *sannyāsīs* never took food or charity in the homes of those people. They were also obliged to follow the custom of cremating dead bodies in their own house compounds. How can one who insults a great personality attain happiness? One should not offend or trouble another simply because one sees that he is a mild person. All of a sudden he may become angry, just as fire can come out of pieces of a sandalwood tree when struck, in spite of its parts being cool and sweetly fragrant. ❀

— Adapted from *Sankara Digvijaya* by Madhava Viyaranya. English translation by Swami Tapasyananda. Sri Ramakrishna Math. Madras. P. 153-155.



# Sri Krishna Kathamrita Bindu

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## Highlights

- **“COME TO INDIA”**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

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- **THE STORY OF MANDAVYA MUNI**

### “COME TO INDIA”

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

I mentioned to His Divine Grace that air fares will be increased next year due to the petrol shortage, and this might affect the number of devotees who attend the Gour Purnima festival. Prabhupada asked me, “How much foodstuffs have you eaten in your whole life?” Quite a lot I had to admit, not understanding why he asked this question. “And what is the cost of all these foodstuffs?” That I could not say. “So, do you stop eating because there is so much cost? No. You go on eating, and whatever is the cost, you spend. The principle is that if you have got money, then you can spend, but if you do not have money, then you cannot spend.” So as many as possible should surely come if the money is there. ❧

— Letter to Rameswar. 25 October 1974. From Brahmananda Swami, Personal Secretary. Seen: ACBS (initialed by hand)

### SRI GURU RECIPROCATES IN ALL RASAS

*Srila Bhaktisiddhanta Saraswati Thakur*

There are different ways in which different persons whose faculty of spiritual consciousness has been aroused judge about their own requirements. Every enlightened person is privileged to have a sight of Sri Gurudev in accordance with his particular mode of judgment. Sri Gurudev is that real entity who thus reveals himself to the view of enlightened souls in a variety of ways. Sri Gurudev is realized as the daughter of Vṛṣabhānu (Sri Radha) in the *mādhurya-rasa* (the spiritual

humor of the sweetness of divine amour). Realized by the method of the *rasa* of parental affection, Sri Gurudev reveals himself as Nanda-Yashoda. In the *rasa* of friendly affection he is Sridama-Sudama. In the *rasa* of the devotion of servants to the master, the lotus feet of Sri Guru act as Chitrak-Patrak. The consideration of all these *āśrayas*, devotees, about the *viṣaya*, Krishna, rises naturally in the heart as one progresses in the service of Sri Guru. These subjects do not manifest themselves in the course of any artificial process. They are aroused spontaneously in the consciousness of fortunate souls on the appearance of the disposition for spiritual service of the divinity. We have no other function than the service of Sri Guru. By means of the adulterated consciousness of the material world it is not possible to discuss the eternal pastimes of Godhead that are inaccessible even to Shesha, Shiva, Brahma, and similar great personalities.

I have been asked sometimes by different people why we do not give away the realized method of service to all. As for myself, I cannot understand how the condition of self-realized souls and that of novices may be supposed to be identical. It is beyond our ability to understand how the service and realization of souls free from all defects can be practiced during the period of novitiate, which is full of many defects. If any person happens to belong to the order of self-realized souls he may kindly intimate to me the fact. I can then know about the specific nature of his realized self. ❧

— *Sri Chaitanya's Teachings*. Edited by Bhakti Vilas Tirtha Goswami. Sree Gaudiya Math. Madras. 1989. p 266.

## HOW KRISHNA'S MERCY MANIFESTS

### Srila Thakur Bhaktivinode

### Jaiva Dharma, Chapter 22

*A conversation between the Sri Raghunath Das Babaji and his student, Vijay Kumar.*

**Babaji:** Krishna's mercy is manifested in three ways: 1. *vācika* (by his words), 2. *āloka-dāna* (by a glance), and 3. *hārda* (by the mercy in his heart). Krishna may give his mercy to someone by saying, "O king of the brahmins, may devotion to me, devotion that brings all transcendental bliss and is the crest jewel of all auspicious things, appear within you." Simply by the Lord's speaking these words, *bhāva* suddenly appears in that brahmin. The aborigines residing in the jungle had never seen Krishna before. However, simply by seeing him they at once attained *bhāva* because of the compassion in Krishna's heart. This is called *āloka-dānaja-bhāva* (*bhāva* created from a glance). When feelings of compassion arise in Lord Krishna's heart, they produce the *bhāva* called *hārda*. This *bhāva* is seen in Sukadev Goswami and other devotees. When he descended to this world, Sri Chaitanya Mahaprabhu granted these three kinds of *bhāva* from mercy on many occasions. Simply by seeing the Lord, many people attained *bhāva*. Jagai, Madhai, and many others attained *bhāva* because of the Lord's words. Srila Jiva Goswami attained *bhāva* because of the mercy in Lord Krishna's heart.

**Vijaya Kumar:** What is the nature of *bhāva* created by the mercy of a devotee of Krishna?

**Babaji:** Because of the mercy of Sri Narada Muni, auspicious desires appeared in the hearts of Dhruva and Prahlad. By the mercy of Srila Rupa Goswami, Srila Sanatan Goswami, and their associates, the desire to perform devotional service appeared in the hearts of numberless persons. ❧

— *Jaiva Dharma*. Translated by Sri Sarvabhavana Das. Published by Brhat Mrdanga Press. Vrindavan. 2003.

## THE STORY OF MANDAVYA MUNI

### Mahābhārata, Ādi Parva, Chapters 107-108

*In his purport to Śrīmad Bhāgavatam 3.5.20, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada mentions the sage Mandavya Muni:*

*Mandavya Muni was a great sage (cf. SB 1.13.1), and Vidura was formerly the controller, Yamaraj,*

*who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of the living entities who are within the material world. As the appointed controller after death, Yamaraj once tried Mandavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Mandavya, being angry at Yamaraj for awarding him undue punishment, cursed him to become a śūdra (a member of the less-intelligent laborer class). Thus Yamaraj took birth in the womb of the kept wife of Vicitravirya from the semen of Vicitravirya's brother, Vyasadeva.*

*This story is elaborately told in the following section of Mahābhārata:*

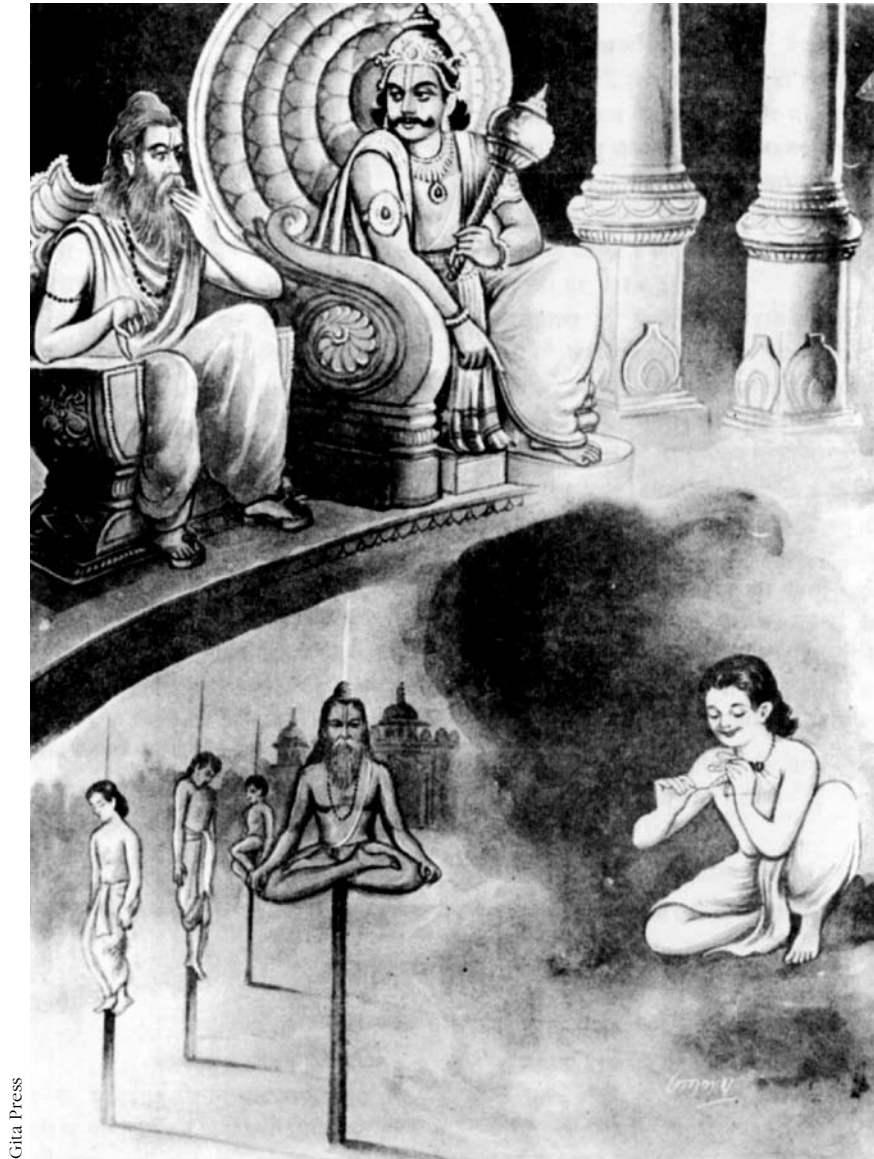
There was a celebrated brahmin named Mandavya who was determined on the spiritual path. Steady in truthfulness and austerity, he knew all the religious law. Mandavya was a mighty yogi capable of great asceticism. Beneath a tree at the entrance to his *āśrama*, he stood unmoving with upraised arms and observed a religious vow of silence. Much time passed, until one day, as the sage dutifully performed his penances, a band of thieves rushed into his *āśrama* carrying stolen valuables. Being followed closely by a large group of police, the frightened thieves quickly concealed their booty in the sage's cottage and then hid themselves in the same spot, just as the heavily-armed policemen arrived there.

Seeing the sage, who stood silently with upraised arms, the police captain anxiously questioned him, "Brahmin, which road did the thieves take? Whichever way they went, we have to follow them immediately!"

Even when thus questioned, the sage maintained his religious vow of silence and spoke not a word, true or false, to the police. At that point the king's men searched the sage's *āśrama* and quickly discovered the thieves, together with the stolen property. The police then suspected the sage of complicity in the crime. They arrested him and delivered him with the thieves to the king.

The king then sentenced the sage and the actual thieves: "Let them be put to death!" The government executioners, not realizing that Mandavya was a





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*Yamaraj had Mandavya Muni impaled on the śūla for a childhood offense against an insect*

holy ascetic, impaled him on a lance and left him in that condition. The guards then returned to the king and took their valuable reward.

Although that most religious man remained impaled on the stake for a considerable time without food or drink, he still did not die. Mandavya was such a powerful yogi that not only did he keep himself alive, but through his mystic power he was able to summon his fellow yogis to that place. That night, many saintly sages, assuming the form of birds, came there from all directions and by their own mystic strength revealed themselves to Mandavya. Seeing him struggle to carry on

his religious austerities even though suffering on a stake, the assembled sages were mortified and could hardly bear the sight. Grief-stricken, they said, “O brahmin, we want to hear it directly from you. What sin have you committed to be punished in this terrible way?”

That tiger of a sage replied, “It would be wrong to blame others for my suffering,” the sage replied to his fellow ascetics. “I do not know what I have done, but surely I and no one else am the cause of my suffering.”

Shortly thereafter, the police happened upon the sage Mandavya and were astonished to see that after so many days he was still alive. They told the king exactly what they had seen, and the monarch instantly understood that Mandavya was a true and powerful ascetic. The king and his ministers rushed to the spot, fell at Mandavya’s feet, and begged the sage, who was still fixed

on the lance, for mercy and forgiveness.

“O best of sages,” the king wept, “out of ignorance and illusion I have greatly offended you. Please forgive me. I beg that you not be angry with me.”

Thus addressed by the king, Mandavya blessed him with his mercy, and the grateful ruler at once tried to remove the loathsome stake. Unable to pull it out [the 142<sup>nd</sup> chapter of the first canto of the *Garuḍa Purāṇa* describes that the stake had gone all the way to the top of the sage’s skull], the king broke it off and a portion remained in the sage’s body.



Mandavya Muni then resumed his travels, with a portion of the stake still in his body. So determined was he to carry on his religious duties, however, that he began to think of the stake in his body as a flower garland, and by such extraordinary penance he gained promotion to higher planets, which are extremely difficult to reach. After this incident, the sage became known throughout the universe as Ani-mandavya, or “Mandavya-of-the-lance”.

Eventually that most learned sage went to see Yamaraja, the lord of death, who is also known as Dharma because he punishes the sinful according to the laws of God. Seeing Dharma sitting in his abode, the powerful Ani-mandavya began to rebuke him. The sage had acquired great power through his extraordinary austerities, and he spoke to Dharma in a threatening voice.

“What evil deed have I committed? Why was I made to suffer such a sinful reaction? Why was I falsely accused and impaled on a lance? I can’t understand it. Answer me at once!”

Dharma said, “Previously you pierced insects in their tail with a sharp blade of grass. For this act, O ascetic brahmin, you received that reaction.”



Mandavya Muni curses Yamaraj

Animandavya replied, “For a small offense, Yamaraja, you have exacted a very heavy punishment indeed. Therefore, Dharma, for your own sin you will fall among the human beings of earth and take birth from the womb of a *śūdra* woman!”

Animandavya then declared:

*maryādāṁ sthāpayāmy adya loke dharmaphalodayāṁ  
ā caturdaśamād varṣān na bhaviṣyati pātakam  
pareṇa kurvatām evaṁ doṣa eva bhaviṣyati*

I hereby establish as a principle of justice that henceforth there will be no heavy sin considered for children up to fourteen years of age. After that they will be held responsible for their offenses. (108. 13)

Because of his offense, Dharma took birth as the noble Vidura from the womb of a *śūdra* woman. Completely free of greed and anger and vastly learned in both spiritual and material affairs, he was far-seeing, peaceful, and always devoted to the welfare of the noble Kuru dynasty. ॐ

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Highlights

## • INITIATION IN PERSON

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

## • THE HOLY NAME IS EVERYTHING — PART V

*Sri Srimad Gour Govinda Swami Maharaja*

## • THE SOURCE OF ARJUNA'S SUCCESS

*Brahmāṇḍa Purāṇa*

## • DANCING IN LORD GAURA'S KIRTAN

*Ghanashyam Das*



## INITIATION IN PERSON

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Madhudvisha: His question was that can you take initiation by accepting the spiritual master in your heart without actually taking...

Prabhupada: This is a bogus proposition. It has no meaning. If you think within yourself, "I am eating," will you be satisfied? If you starve and simply think, "I have eaten everything." Is that a very practical proposal? You must eat. We don't say all these bogus propositions. ❧

— Lecture in Melbourne, on 21 May 1975

## THE HOLY NAME IS EVERYTHING PART V Sri Srimad Gour Govinda Swami Maharaja (concluded in this issue)

For the first four parts of this talk, see Bindus 1, 167, 200 and 202.

In *Bhagavad-gītā* (6.30), Krishna says:

*yo mān paśyati sarvatra sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati*

For one who sees me everywhere and sees everything in me, I am never lost, nor is he ever lost to me.

This is most important. *śrī-nāma smarile rūpa āise saṅge saṅge* — If you can remember the holy name of Krishna, or utter the pure name of Krishna, then immediately the all-beautiful form of Krishna will manifest before you. [Sri Harināma-cintāmaṇi 2.21] You will see



Drawing by Anuradha Das

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Krishna! Krishna says, *yāhān netra paḍe tāhān dekhaye āmare* — "Such a devotee sees me everywhere. Wherever he looks he only sees me." [Cc. madhya 25.127]

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti*

The advanced devotee, sees innumerable objects, but he does not exactly see their forms. Rather, everywhere he only sees manifest the form of his worshipable Lord. [Cc. madhya 8.274]

He may be seeing *sthāvara-jaṅgama*, moving and non-moving objects, but he never sees the outward form. Mahaprabhu, who is non-different from Krishna, says, “Everywhere he sees me.”

He whose tongue is chanting the pure name has completely taken shelter of this holy name. His mind is fixed, not deviating from Krishna for even a moment. In *Śrīmad Bhāgavatam* (6.17.28) it is said:

*nārāyaṇa-parāṇ sarve na kutaścana bibhyati  
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ*

Those who have completely taken shelter at the lotus feet of Lord Narayan have become fearless. Whether they are situated in *svarga* or *apavarga*, *brahmajyoti* or *naraka* — in the heavenly or hellish planets or liberated — every place is the same for them. *Svarga* is in the higher planetary system, *naraka* is in the nether regions. But these places and the *brahmajyoti* are all equal for one who has completely surrendered unto the lotus feet of Lord Narayan, because wherever he may be, he only sees Lord Narayan. For others it may be *svarga*, *naraka* or *apavarga*, but for him it is the abode of the Lord. Such a devotee is fearless. He is not afraid of any situation. Therefore the lotus feet of Krishna are known as *abhaya-caraṇāravinda*, the place of complete fearlessness. If someone takes full shelter of the holy name of Krishna he becomes fearless. This is stated in *Śrīmad Bhāgavatam* (1.1.14):

*āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gr̥ṇam  
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayaṁ*

The holy name of the Lord is feared by fear personified. A devotee who always, at every moment, chants the pure holy name of Krishna, has become fearless. *yad bibheti svayaṁ bhayaṁ* — Even fear itself is afraid of approaching such a person: “No, I cannot go, because he has taken complete shelter of the holy name.” This is the teaching given by Srīman Mahaprabhu and all the *śāstras* and *mahājānas*.

The most important principle is to act under the guidance of guru. *āśraya la-īyā bhaje tāre kṛṣṇa nāhi tyaje* — One who takes shelter of a *vaiṣṇava* and worships Krishna is never forsaken by the Lord. [Narottam Das Thakur’s *Prārthanā* 5.43] *jīvera svarūpa haya-kṛṣṇera nitya-dāsa* — This is our

real identification, our real *svarūpa*, to be eternal servants of Krishna. [Cc. *madhya* 20.108] We serve Krishna by chanting his holy name under the direction of guru. Unless one accepts a bona fide spiritual master, he cannot become a servant of Krishna. Those who have not accepted such shelter are bewildered by their false ego — *ahaṅkāra-vimūḍhātmā*. [Bg 3.27] They want to be enjoyers. But Krishna is the only enjoyer, no one else. It is most important that one take complete shelter of the lotus feet of the bona fide representative of Krishna and under his instruction chant the holy name. One who does so is a real *śiṣya*, disciple, a real *vaiṣṇava*, and can serve Krishna. Krishna will never accept the service of one who does not take shelter of a bona fide guru.

The *Gītā-māhātmya* (text 7) says:

*ekaṁ śāstram devakī-putra-gītam  
eko devo devakī-putra eva  
eko mantras tasya nāmāni yāni  
karmāpy ekaṁ tasya devasya sevā*

The Vedic literature is vast; people in this present day have no time to study all these *śāstras* — “Tell me only one scripture.” That scripture is *Bhagavad-gītā*, which was spoken by the son of Devaki — *ekaṁ śāstram devakī-putra-gītam*. One may ask, “Out of the countless forms of the Lord, which form shall I meditate on and take shelter of?” *eko devo devakī-putra eva* — Just think of Devaki-nandan Krishna. “The Supreme Lord has innumerable names and thus there are innumerable *mantras*. Don’t tell me so many hymns and prayers. Instruct me on one *mantra* I should chant.” *eko mantras tasya nāmāni yāni* — There is no need for any other mantra. There is only one mantra to chant, the *mahā-mantra*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

“There is a variety of services one can offer. What is the one occupation to be engaged in?” *karmāpy ekaṁ tasya devasya sevā* — That one activity is to serve the Supreme Lord. This is the only *karma* one has to perform.

The one *śāstra* is *Bhagavad-gītā*, the one Lord is Krishna, the one *mantra* is Krishna’s name, and the one work is service to him. Fix



your mind on only one scripture, one Lord, one mantra and one work. Be one-pointed, not multi-pointed. This is unalloyed devotion.

### Questions and Answers

**Devotee:** Srila Bhaktisiddhanta Saraswati Maharaja gave ten principles; the first one is that one who doesn't chant sixty-four rounds is a fallen soul. Krishna will never accept whatever *bhoga* he offers. We are not chanting sixty-four rounds, so then does it mean that whatever we are offering is not accepted by Krishna?

**Gour Govinda Swami:** Why do you speak about Srila Bhaktisiddhanta Saraswati? My guru maharaja, Srila A. C. Bhaktivedanta Swami Prabhupada, said, "You can never become a disciple of my guru maharaja. He is very strict." You cannot chant sixty-four rounds. Your chanting will be offensive. You cannot concentrate your mind to chant sixty-four rounds. You cannot concentrate your mind to even chant sixteen rounds, what to speak of sixty-four rounds? You cannot concentrate for two hours, so how can you concentrate for eight hours? Your mind is so fickle.

Sri Srimad A.C. Bhaktivedanta Swami Prabhupada Maharaja is very, very merciful. What he has said, just follow it. He is a very dear, intimate associate of the Lord, a *gaura-priya-jana*, very dear devotee of Gauranga Mahaprabhu. Whatever his dear devotee says, Krishna accepts it. Guru has said this thing, so we are following it, *guru-vāṇī-vākya-sevā*. If you go on deliberating what instructions have been given by different *ācāryas* and the Goswamis then you will not be able to follow those things. What is your standard? What position are you in? What level are you on, and what is meant for you? You have gotten instructions, now just follow them.

The *ācārya* acts according to time, place and circumstances — *deśa, kāla, pātra*. He is a pure and very dear devotee of Krishna and Mahaprabhu; whatever he says, Krishna accepts, Mahaprabhu accepts. Don't think anything else. He has instructed this for one and all, not only for the Westerners. We should not bother about it. Just follow the instructions of guru as it is. Have full faith in guru. Why are you deliberating on these things?



### THE SOURCE OF ARJUNA'S SUCCESS *Brahmāṇḍa Purāṇa*



Unknown artist, *Bhagavad-gītā*, Kashmir, late-18th c

*idaṁ kirīṭi sañjapya jayī pāśupatāstra-bhāk  
kṛṣṇasya prāṇa-bhūtaḥ saṁ kṛṣṇaṁ sārathim āptavān*

By chanting the name of Krishna, Arjuna obtained the *pāśupāta* weapon, conquered his enemies, became Krishna's life-friend, and made Krishna his chariot driver. ❀

— Quoted in Srila Sanatan Goswami's *Śrī Hari-bhakti-vilāsa* 11.498. Translation by Sri Kusakratha Das.



**Devotee:** In ISKCON we are following Prabhupada, but I am speaking of other people.

**Gour Govinda Swami:** Why are you talking about other people? What is that to us? We have taken shelter of Srimalad Bhaktivedanta Swami Prabhupada Maharaja and we are very strictly following his instructions. Why talk about others? What is that to us?

Yes, we have respect for them. We don't say that they are not *vaiṣṇavas* and we don't disrespect them. But what is it to us what they do? Why are you deliberating? Take care of yourself. Mahaprabhu said, *janma sārthaka kari' kara para-upakāra* — "First make your life perfect, and then do good to others who are not conscious, instruct them how they can make their life perfect."



**Devotee:** I asked you because of a philosophical discussion that is going on between ISKCON devotees and *Gauḍīya Māṭha* devotees.

**Gour Govinda Swami:** We follow our guru! He is a bona fide guru and we follow his instructions. That is everything for us! This is the one universal instruction for everybody. Every *vaiṣṇava* will say, “Yes, follow your guru.” Guru has given instruction, so follow it as it is, with full faith. What their guru has said, let them follow. We’ll never criticize; we’ll never bother about it. *yasya prasādād bhagavad-prasādo yasyā prasādām na gatīḥ kuto ’pi*—“If guru is pleased, then Krishna is pleased. If guru is displeased, then Krishna will never be pleased.” [Śrīla Viswanath Chakravarti Thakur’s *Śrī Gurv-aṣṭaka*, text 8] This is the only thing required—nothing else, nothing else, nothing else. We should not bother about what others are doing. ❧

— From a lecture in Perth, Australia, 23 November 1990.

## DANCING IN LORD GAURA’S KIRTAN Ghanashyam Das

*Ghanashyam Das is the pen name of Śrīla Narahari Chakravarti, the author of Śrī Bhakti-ratnākara.*

*Dhānaśī-rāga*

*nāce śacīra dulāla raṅge  
advaita nitāi gadādhara śrīvāsādi parikara saṅge*



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## श्री कृष्णकथामृत बिन्दु

(Refrain) Sachi’s son dances, surrounded by Adwaita, Nitai, Gadadhar, Srivas and a host of other associates.

*aṅga-bhaṅgī ki madhura-chānde  
pada-bhare mahi-kare ṭhalamala, ke tāhe dhairāja bāndhe*

His limbs move with graceful sweetness. His restless dancing feet touch the surface of the earth. Who is peaceful and quiet now?

*nānā tāle diyā karatāli  
govinda mādhaba vāsu yaśa gāya caudike śobhaye bhāli*

The *karatālas* play many different rhythms. Govinda, Madhava, and Vasu sing the Lord’s glories. The four directions are filled with splendor.

*gorācānda mukhe hari bole  
jagāi mādhai heri bāhu pasāri karaye kole*

From the moon of Lord Gaura’s mouth come calls of “Hari!” Seeing Jagai and Madhai, Lord Gaura hugs them in his arms.

*gorācāndera paraśa pāñā  
jagāi mādhai nāce bhuja tuli bhāvete bibhola haiñā*

Attaining Lord Gauracandra’s touch, Jagai and Madhai are filled with ecstatic love. Raising their arms, they dance.

*dohe loṭāya dharañī-tale  
kāmpa tanu anupama pulakita titaye āṅkhera jale*

Then they roll on the ground. They tremble. The hairs of their bodies stand erect. Tears stream from their eyes.

*gorā-karuṇā prakāśa dekhi  
nāce sura-gaṇa gaganete rahi saghane juḍāya āṅkhi*

Seeing what Lord Gaura’s mercy has brought, the demigods dance in the sky. Their eyes are flooded with tears.

*ke nā dhāya se karuṇā-āśe  
jaya jaya dhvani avanī bharala bhaṇe ghanaśyāma-dāse*

Ghanashyam Das says, “Who will not run to get Lord Gaura’s mercy? The whole world is filled with sounds of ‘Jaya! Jaya!’” ❧

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— Jagadbandhu Bhadra (editor). *Gaura-pada-taraṅgiṇī*. Sri Gauranga Press. Calcutta. 1931. Bengali.



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## Highlights

- **NOT BY COMPROMISE AND FLATTERY**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **THREE TYPES OF KIRTAN**

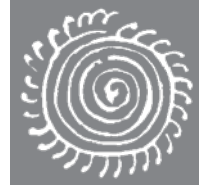
*Srila Thakur Bhaktivinoda*

- **THE POWER OF CHASTITY**

*A Puranic Story*

- **SEPARATION IN PURI**

*Vasudev Ghosh*



## NOT BY COMPROMISE AND FLATTERY

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

The best association is a *sādhū*, that is, a Krishna conscious person or one who is striving for spiritual realization. There are those who are striving for temporary things (*asat*). Matter and the body are temporary, and if one only engages oneself for bodily pleasure, one is conditioned by temporary things. But if one engages oneself in self-realization then one is engaged in something permanent (*sat*). Obviously, if one is intelligent he will associate with those who are trying to elevate themselves to the platform of self-realization through one of the various forms of yoga. The result will be that those *sādhūs*, realized persons, will be able to sever ones attachment to material association. This is the great advantage of good association. For instance, Krishna speaks *Bhagavad-gītā* to Arjuna just to cut off his attachment to this material affection. Because Arjuna is attracted to things that are impeding the execution of his own duty, Krishna severs these things. To cut something, a sharp instrument is required; and to cut the mind from its attachments, sharp words are often required. The *sādhū* or teacher shows no mercy in using sharp words to sever the student's mind from material attractions. By speaking the truth uncompromisingly, he is able to sever the bondage. For example, at the very beginning of *Bhagavad-gītā*, Krishna speaks sharply



Drawing by Anuradha Das

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

to Arjuna by telling him that although he speaks like a learned man, he is actually fool number one. If we actually want detachment from this material world, we should be prepared to accept such cutting words from the spiritual master. Compromise and flattery have no effect where strong words are required. ॐ

— *Perfection of Yoga*. Bhaktivedanta Book Trust. Los Angeles. 1983. pp. 30-31.

### THREE TYPES OF KIRTAN Sṛila Bhaktivinode Thakur

Srinivasacharya Prabhu made Katwa and its adjoining places glorious. His place was under the subdivision of Manohara Sahi. Therefore, the method of singing inaugurated by him was known as *manohara-sāhī*. Sṛila Narottam Das was a resident of the village Kheturi, which is in Gaderhata or Garanhati in the district of Rajasahi. Therefore, the method of singing his songs is known as *garāṇhāti*. Sṛila Syamananda Prabhu was from Midnapur District. The method of singing his songs is called *rāṇīṭī*. To encourage these great singers, Sṛila Jiva Goswami awarded Srinivasacharya the title “Prabhu,” Sṛi Narottama the title “Thakur,” and Sṛi Syamananda the title “Prabhu.” Sṛi Jiva Goswami was very magnanimous and saw only good qualities in others. Srinivasacharya Prabhu was a Brahmin, so Sṛi Jiva Goswami had no hesitation in awarding him the title “Prabhu.” ❀

— From *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 33. Compiled by and with questions by Sṛi Sundarananda Vidyavinode Das. Translated by Sṛi Bhumiapati Das. Published by Sṛi Iswara Das and Touchstone Media, Vrindavan. 2002.

### THE CAUSE OF ENVIOUS ACTS Sṛila Bhaktisiddhanta Saraswati Thakur Prabhupada

Unless one develops faith, one can see neither a pure devotee nor the Supreme Lord and will simply indulge in envious, violent or blasphemous activities. ❀

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vani*. A collection of statements from Sṛila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sṛi Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumiapati Das. Touchstone Media, Mumbai. 2004. p. 214

### THE POWER OF CHASTITY Adapted from Garuḍa and Mārkaṇḍeya Purāṇas

Garuḍa Purāṇa 1.142.19-29 tells the story of a Brahmin named Kaushik who lived in the city Pratishthanpur:

Kaushik was afflicted with leprosy, but still his wife, Sandili, worshiped him like a god. She was very chaste and faithful to her husband. Even when

he rebuked her, she never ceased to consider him her worshipable deity.

One evening, Kaushik instructed his wife to take him to the house of a prostitute. Obeying his order, Sandili brought a quantity of money with her, and carrying her husband on her shoulders, set off.

On the path, the sage Mandavya, who had been wrongly accused and then punished by the king for being a thief [see Bindu 203], was sitting impaled on a pointed lance which penetrated his body all the way to his head. Not seeing him in the darkness, Sandili came too close to him and her husband's foot accidentally bumped the sage. Mandavya became furious and cursed him, saying, “He who kicked me with his foot shall die at sunrise.”

Hearing this, Sandili said, “If I am truly chaste then the sun will no longer rise.”

*The balance of the story is given in the sixteenth chapter of Mārkaṇḍeya Purāṇa:*



#### Nāma-tattva

### DON'T THINK IT'S EXAGGERATION Śrī Hari-bhakti-vilāsa 11.515

*yan-nāma-kīrtana-phalaṁ vividhaṁ niśamya  
na śraddadhāti manute yad utārtha-vādam  
yo mānuṣas tam iha duḥkha-caye kṣipāmi  
saṁsāra-ghora-vividhārti-nipīḍitāṅgam*

[The Supreme Lord to Baudhayana] Unto those who do not believe in the results of chanting the holy names of the Lord that are described in the revealed scriptures, but rather consider them to be an exaggeration, I personally inflict upon them various sufferings and throw them into the ocean of miseries in this material world. ❀

— *Śrī Hari-bhakti-vilāsa*. By Sanatan Goswami. Translated by Bhumiapati Das. Ras Bihari Lal & Sons, Vrindavan. 2006



The next morning, the sun did not rise, nor the rest of that day, nor the next. A constant night continued for many years. Terrified, and not understanding what was happening, the demigods approached Lord Brahma for help. He told them, “The sun cannot rise due to the greatness of a *pativrata*, a chaste wife. The power of austerity [referring to Mandavya Muni] has been defeated by the power of chastity [Sandili]. If you desire to return things to normal then you must approach Anasuya, the great lady ascetic and faithful wife of Atri Muni. If she is pleased with you then she can arrange for the sun to again rise.”

The demigods then went to Anasuya, offered homage to her, and requested her to restore the system of days and nights as it was before. She replied, “O *devas*, so as not to diminish the greatness of a chaste wife in any way, I shall make the sun rise again, but only after honoring that virtuous lady. I will both reestablish the cycles of day and night, and simultaneously make sure that the good wife and her husband are not destroyed.”

Anasuya then went to Sandili, and said, “O blessed woman! I hope that you rejoice upon seeing your husband’s face. May you consider your husband to be greater than all of the gods! I have achieved the greatest rewards simply by faithfully following my husband. By my service to him, all of my desires have been fulfilled and all obstructions removed from my path. Everything that can be obtained by a man with great effort is obtained by a woman simply by dedication to her spouse. Therefore, you should always focus on serving your husband.”

*Pativrata* Sandili replied, “O best of the chaste women, we are blessed to receive your merciful glance and kind instructions. I assure you that service to my husband is my life. Please tell me why you have come and how we may serve you?”

Anasuya said, “Due to your vow, the natural order of day and night has stopped. Because of this, no one has been able to do sacrifice [which is supposed to take place during the day] and all of the *devas* have been deprived of the regular offerings from mankind. The *devas* have begged me to

restore the system of day and night. That is why I have come to you.

“O virtuous woman, due to the absence of the sun and daytime, the *devas* are not getting any nourishment. Consequently, there is an absence of rain, and the entire world faces destruction. So, I’m appealing to you, good woman, to alleviate the distress of the world. Let the sun run its normal course as before.”

Hearing her words, Sandili, the devoted wife of Kausika, hung her head and said, “Please forgive me, but how can I agree to your request? The angry sage Mandavya cursed my husband to die as soon as the sun rises. If I withdraw my words then my husband will lose his life.”

Anasuya then told her, “O chaste woman, if you like I can restore your husband’s life and give him a fresh, youthful body free from leprosy. O beautiful lady, I am dedicated to glorifying chaste women, and therefore I desire to honor you.”

Sandili agreed to her request. Then, taking sacred water in her hand, in that dark night that had been continuing for many years, Anasuya invoked the sun. Then Bhagavan Vivasvan, the sun, rose and shone with his full glories.

At that moment, the Brahmin Kausik fell to the ground dead. Seeing the lifeless form of her beloved husband, Sandili embraced his body and began to wail.

Anasuya comforted her, “Good woman, do not lament. Witness the power I have acquired by serving my husband! On the strength of my chastity to my husband, by the power acquired by fully devoting my body, mind, and speech to his service, may this Brahmin live again as a young man free from all disease for one hundred years in the company of his wife.”

In this way, the sun was restored to the universe, and the Brahmin Kausik’s life was saved. Pleased with Anasuya for her efforts, the demigods offered her a boon of her choice. Anasuya replied that she wanted the three *guṇa-avatāras*, Brahma, Vishnu, and Shiva, to be born as her children. The *Śrīmad Bhāgavatam* (4.1.15) thus describes:



*atreḥ patny anasūyā trīṇ jajñe suyaśasaḥ sūtān  
dattatṛiṇ durvāsasaṁ somam ātmeśa-brahma-sambhavān*

Anasuya, the wife of Atri Muni, gave birth to three very famous sons — Soma, Dattatreya and Durvasa — who were partial representations of Lord Vishnu, Lord Shiva and Lord Brahma. Soma was a partial representation of Lord Brahma, Dattatreya was a partial representation of Lord Vishnu, and Durvasa was a partial representation of Lord Shiva. ❀

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## SEPARATION IN PURI Vasudev Ghosh

*simha-dvāra tyaji gorā samudra āḍe dhāya  
kothā kṛṣṇa kothā kṛṣṇa sabhāre sudhāya*

Leaving the Simha-dwara gate, Lord Gaura runs toward the ocean. He calls, “Where is Krishna? Where is Krishna?”



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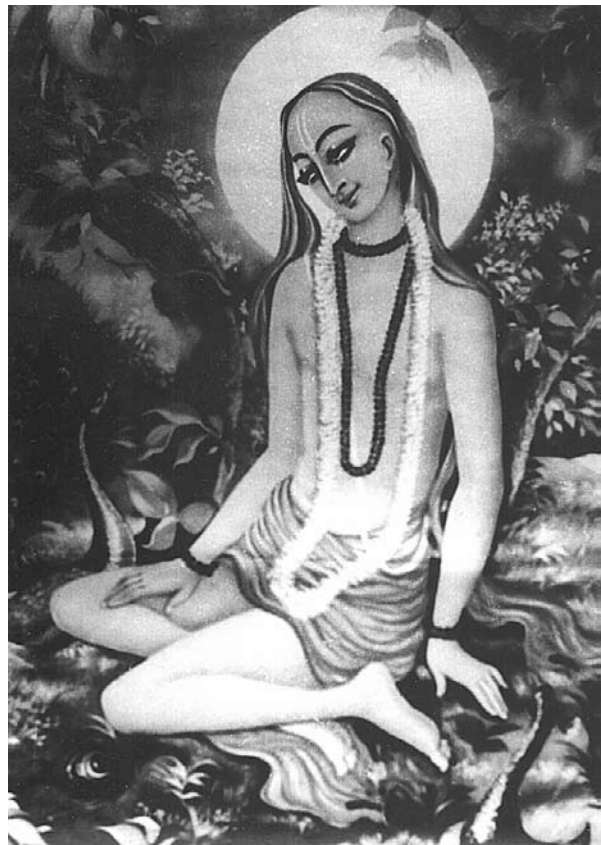
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Unknown artist

*The Moonlike Gaurachandra in Jagannath Puri*

*caudike bhakata-gaṇa hari-guṇa gāya  
mājhe kanayā giri dhūlāya lōṭaya*

Surrounding him on four sides, the devotees sing of Lord Hari's glories. Lord Gaura has become like a golden mountain rolling about in the dust.

*āchāḍiyā paḍe aṅga bhūme gaḍi yāya  
dīghala śarīre gorā paḍi mūrachāya*

Lord Gaura falls to the ground. His tall body is now unconscious.

*uttāna śayana mukhe phena bahi yāya  
vāsudeva ghoṣera hiyā bidariyā yāya*

He stands. Again he falls. Foam comes from his mouth. Now Vasudeva Ghosh's heart is ripped into shreds. ❀

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- Kusakratha Das (editor and translator). *The Acaryas Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Unpublished manuscript.
- Jagadbandhu Bhadra (editor). *Gaura-pada-taraṅgiṇī*. Sri Gauranga Press. Calcutta. 1931. Bengali.



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Highlights

## • THE ART OF MANAGEMENT

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

## • MORE TOLERANT THAN A TREE

*Sri Srimad Gour Govinda Swami Maharaja*

## • PADA-KALPA-TARU - THE DESIRE TREE OF SONGS

## • THE ADHIVASA CEREMONY FOR KIRTANA



## THE ART OF MANAGEMENT

***His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada***

It is all right that you have remained there to do your duty. One should not leave a place if there is important business to do. That should be the principle.

... Regarding the art of management, constant changing is not good. Even if there is some fault in management, it should be corrected, not changed. Besides that, *vaiṣṇava* philosophy is that everyone is addressed as prabhu, or master. Everyone should consider himself the servant of the other. That will make management very nice. ❧

— Letter to Batu Gopala Das, 16 August 1974.

## MORE TOLERANT THAN A TREE

***Sri Srimad Gour Govinda Swami Maharaja***

Mahaprabhu's teaching is to think oneself worse than a blade of grass lying on the street; to be more humble than that. And to become as tolerant as a tree. Do not demand respect, but pay respect to one and all. One should think that all are *vaiṣṇavas* except me. "I am the lowest of the low." This is *trṇād api sunīcena*. How can you offer respect to one and all if you think, "I am a *vaiṣṇava*! I am a *vaiṣṇava*!" Bhaktivinoda Thakur has said:

'āmi ta' vaiṣṇava', ei buddhi ha-ile  
amānī nā ha'ba āmi  
pratiṣṭhāśā āsi', hṛdaya dūṣibe,  
ha-iba nirayagāmī



*The lotus feet of His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

Drawing by Anuradha Dasi

If the wicked thought enters my mind that I am a *vaiṣṇava*, then I cannot become *amānī* — I won't be able to offer respect to one and all. Rather, I will demand respect, "Hey, don't you know who I am? I am a *vaiṣṇava*! Offer your obeisances!" In this way, my heart will become polluted and I will go to hell.

Therefore you have to tolerate all these things — all sufferings, all rebukes, all miseries, all insults, all blasphemies and all bad names. Tolerate, tolerate, tolerate! Krishna will give you the power to chant the pure name without duplicity, and Krishna will give you the power to tolerate. Krishna will give you severe tests that you have to pass. Do not be disturbed. Tolerate; have patience!

Rupa Goswami has said in *Upadeśāmṛta* (text 3), *utsāhān niścayād dhairyāt* — be enthusiastic, patient and confident. You were so enthusiastic, but now it is all gone. "O I am depressed and disappointed; everything has failed." Do not give up your enthusiasm! Have firm

determination, “In this very life I must get the lotus feet of Krishna!”

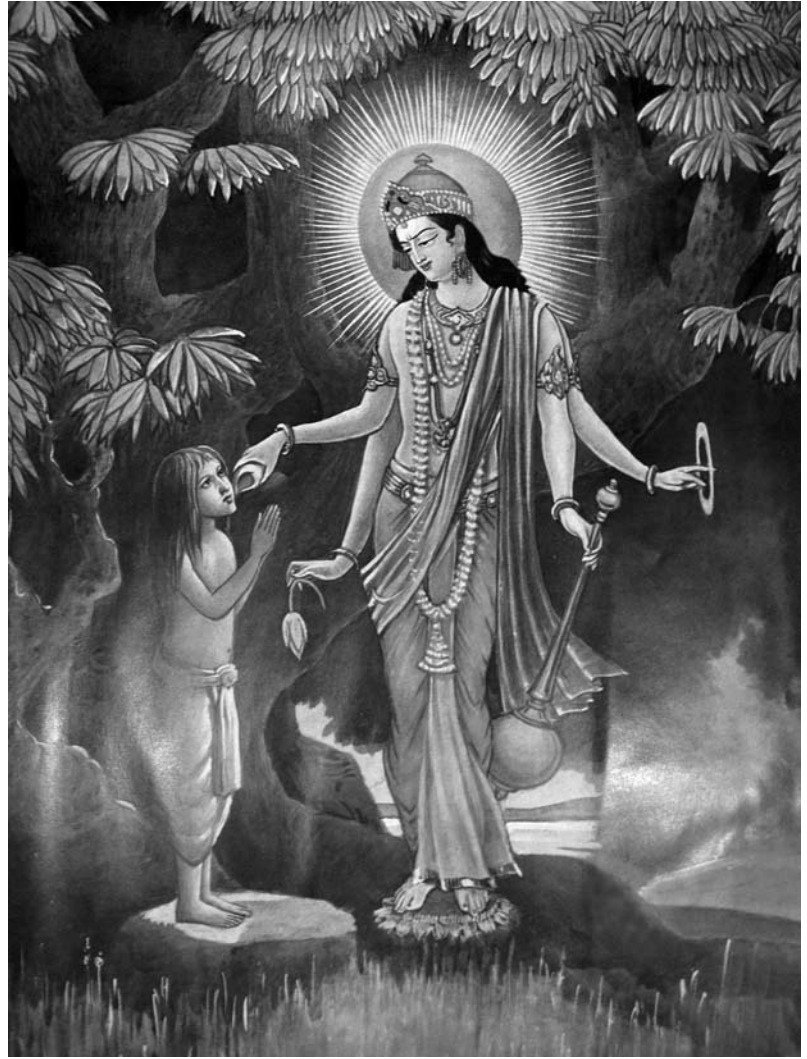
Dhruva said, “I must meet Lord Narayan!” He was just a five-year-old boy, and he had such determination! His name was Dhruva [meaning “fixed” or “resolute”], because he had such strong determination. His mother said, “No! No! You are a boy. You cannot go to the forest. For hundreds of years great sages underwent very severe austerities, but they failed to attain the Lord.” Dhruva replied, “Whatever it may take, I must attain the lotus feet of Narayan.” He had such determination! Otherwise, how can you get Krishna?

*Utsāhān niścayād dhairyaṭ* — have patience and tolerate! Do not give up your enthusiasm! Do not give up your devotion! Stick it out in spite of all suffering, all rebukes, all blasphemies, and all unfavorable situations. Do not be defeated! Have patience! Krishna is placing a test before you. You have to pass it, tolerate it.

My Guru Maharaja, Srila A. C. Bhaktivedanta Swami Prabhupada, gave the same instruction. The last instruction he gave was, “Tolerate and co-operate!” So many obstructions, impediments, sufferings, pain, and unexpected things will come. Insults will come. No praise, but all blame will come to you. Tolerate, tolerate, tolerate and co-operate. Then you will pass the test!

You will get the mercy of the Lord, Mahaprabhu’s mercy, Nityananda Prabhu’s mercy, Krishna’s mercy. All glory will come. It may not come in this very life time, but it must come. Whatever it may be, I will not give up my attachment to the lotus feet of Krishna! I will not give up my service! I will never leave! I must stay fixed! This determination is steadiness of mind. This is unalloyed devotion. This is your real love, affection and attachment for Krishna. Otherwise how can you get Krishna’s mercy? ❀

— From a lecture in Bhubaneswar, 6 March 1993.



Unknown artist, Gita Press

*Dhruva and Narayan*

## PADA-KALPA-TARU - THE DESIRE TREE OF SONGS

*John Beames*

*Although he is not a major historical figure, John Beames (1837 - 1902) played an important role in India. The eldest son of Rev. Thomas Beames, a preacher of St. James's Church, Piccadilly, London, John Beames was an author and served as a civil servant in British India from 1859 to 1893. He was also a scholar of Indian history, literature and linguistics, and was conversant with a number of Indian languages, including Sanskrit. He wrote a book entitled, A Comparative Grammar of the Modern Aryan Languages of India: to wit, Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya and Bangali, which was published in 3 volumes between 1872-1879.*

*Perhaps his most significant contribution was in the late 1860s when a group of Bengali intellectuals and civil servants with political motivations tried to claim*





John Beames

that the Oriya language was inferior and a mere corruption of Bengali. Based on this, they proposed that Oriya studies should be banned from schools in Orissa and replaced with Bengali. Mr. Beames studied both languages closely and supported Oriya as a separate and more ancient language than Bengali. His support was instrumental in preserving the Oriya language. He is thus known amongst scholars as “perhaps the best face of British colonialism in Orissa”.

What follows is from an article Mr. Beames wrote in 1873 entitled, “Chaitanya and the Vaishnava Poets of Bengal”. He describes the book *Pada-kalpa-taru* (the desire tree of song), a famous compilation of over 3,000 Gaudiya Vaishnava songs from various ācāryas and exalted devotees in our line that was compiled in the 1850’s by Sri Gokulananda Sen, a devotee in the line of Srila Srinivas Acharya.

The book *Pada-kalpa-taru*... takes the reader through the [songs of] preliminary consecration, invocation, [and those describing the] introductory ceremonies, [up to the main body of song describing] the rise and progress of the mutual love of Radha and Krishna, and winds up with the usual closing and valedictory hymns.

To keep up the metaphor of its name throughout, [*Pada-kalpa-taru*] is divided into four branches (*śākhās*), and each of these into eight or ten smaller branches or boughs (*pallavas*). It should be explained that the *kīrtanas* are celebrated with considerable ceremony. There is first

a consecration both of the performers and instruments with flowers, incense, and sweetmeats. This is called the *adhivāsa*. The principal performer then sings one song after another, the others playing the drum and cymbals in time and joining in the chorus. As the performance goes on, many of them get excited and wildly frantic and roll about on the ground. When the performance is over the drum is respectfully sprinkled with *camdana*, sandalwood paste, and hung in its place. Performances go on for days till a whole *śākhā* has been sung through, and, I believe, it is always customary to go through at least one *pallava* at a sitting, however long it may be. The Bengali *kīrtana*, in fact, resembles very much the *bhajans* and *kathās* common in the Maratha country [now the Indian state of Maharashtra], and each poem, in length and often in subject as well, is similar to the *Ābhāṅgas* of Tukaram and others of that province. The first *pallava* contains twenty-seven hymns. Of these, eight are by Govinda Das, eight by Vaishnava Das, three by Vrindavan Das, and the rest by minor masters. Vrindavan Das and Parameshwar Das were contemporaries of Chaitanya. The others, including Govinda Das — perhaps the most voluminous writer of all — are subsequent to him. Of the hymns themselves, the first five are invocations of Chaitanya and Nityananda, and one is in praise of the ceremony of *kīrtana*.

The twenty-third song begins the *adhivāsa*, consecration, and is curious less for its language than for the description it gives of the ceremonies practiced. It is by the old masters Parameshwar and Vrindavan, with the concluding portion by a younger master, Bamsi. The poem is in four parts and takes the form of a story of how Chaitanya held his festival. It runs thus:

## THE ADHIVASA CEREMONY FOR KIRTANA

*The Poets Parameshwar Das and Bamsi Das*

“Call the Devotees!”

*dhāna-śrī rāga*

*eka dina pahuṁ hāsi      advaita-mandire āsi*  
*basilena śacīra kumāra*  
*nityānanda kari saṅge      advaita basiyā raṅge*  
*mahotsavera karilā vicāra*

One day, the son of Mother Sachi happily arrived at Adwaita’s house, accompanied by Nityananda. While Adwaita sat and listened with pleasure, he spoke about his plans for a great festival.



*śunīyā ānande āsi                      sitā ṭhākuraṇī hāsi*  
*kaḥilena madhura vacana*  
*tā śunī ānanda-mane                      mahotsavera vidhāne*  
*kahe kichu śacīra nandana*  
*śuna ṭhākuraṇī sītā                      vaiṣṇava āniye ethā*  
*āmantraṇa kariyā yatane*  
*yebā gāya yebā bāya                      āmantraṇa kari tāya*  
*prṭhak prṭhak jane jane*

Hearing the plans, Sita Thakurani, the wife of Adwaita, smiled with joy and spoke sweetly. Listening to her, the son of Mother Sachi became blissful thinking of the festival and told her: “Listen, Thakurani Sita, invite the *vaiṣṇavas* and bring them here. One by one, invite whoever can sing and whoever can play musical instruments.

*eta bali gorā rāya                      ājñā dila sabākāya*  
*vaiṣṇava karaha āmantraṇa*  
*khola karatāla laiṇā                      aguru candana diyā*  
*pūrṇaghaṭa karaha sthāpana*

In this way, Gaura Ray ordered everyone there, “Invite the *vaiṣṇavas*! Get out the *mṛdaṅga* and *karatālas*! Arrange for full pots of aguru and sandalwood paste!

*āropana kara kalā                      tāhe bāndha phula-mālā*  
*kīrtana-maṇḍali kutūhale*  
*mālya candana guṇā                      ghr̥ta madhu dadhi diyā*  
*khola-maṅgala sandhyākāle*

“Arrange banana trees around the kīrtan hall, and jubilantly decorate them with garlands of flowers. At the auspicious time in the evening, worship the

*mṛdaṅga* drum with garlands, sandalwood paste, betel nuts, ghee, honey and yoghurt.”

*śunīyā prabhura kathā                      prīte vidhi kaila yathā*  
*nānā upahāra gandhabāse*  
*sabe hari hari bole                      khola-maṅgala kare*  
*parameśvara dāsa rasa bhāse*

Hearing the Lord’s words, in a loving way, Sita made various offerings with fragrant perfumes. Calling out, “Hari! Hari!” all the devotees consecrated the *mṛdaṅga* drum. Parameshwar Das floats in the mellows of *rasa*.

### The Adhivasa Ceremony Begins

*jaya jaya navadvīpa mājha*  
*gaurāṅga-ādeśa pāñā                      ṭhākura advaita yāñā*  
*kare khola maṅgalera sāja*

All glories! All glories! In Nabadwip, by Gaurāṅga’s order, Adwaita goes to prepare for the consecration of the *mṛdaṅga*.

*āniyā vaiṣṇava saba                      hari-bola kalarava*  
*mahotsavera kare adhivāsa*  
*āpane nitāi dhana                      dei mālā candana*  
*kare priya vaiṣṇava sambhāsa*

Bringing all the *vaiṣṇavas* by calling out “*Hari-bol!*” he begins the festival of *adhivāsa*. He personally gives out garlands and sandalwood paste and speaks sweet words to the devotees.

*govinda mṛdaṅga laiṇā                      bājāya tātā thaiyā thaiyā*  
*karatāle advaita capala*  
*haridāsa kare gāna                      śrīvāsa dharaye tāna*  
*nāce gaurā kīrtana maṅgala*

At the auspicious *kīrtana*, Govinda takes the *mṛdaṅga* and plays, “*tātā thaiyā thaiyā!*” Adwaita plays the *karatālas*, Haridas begins to sing, Srivas Thakur keeps time, and Lord Gaura dances.

*caudike vaiṣṇava-gaṇa                      hari bole ghane ghana*  
*kāli habe kīrtana-mahotsava*  
*āji khola maṅgali                      rākhiye ānanda kari*  
*vañśī bale deha jaya rava*

On all sides the *vaiṣṇavas* repeatedly call out “*Haribol!*” Tomorrow there will be a great festival of *kīrtana*, and today the *mṛdaṅga* has been duly installed. Bamsi Das joyfully calls out, “All glories!”

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तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

## • BEGGING FOR LOVE

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

## • OBSERVING JANMASTAMI

Notes from Śrī Hari-bhakti-vilāsa



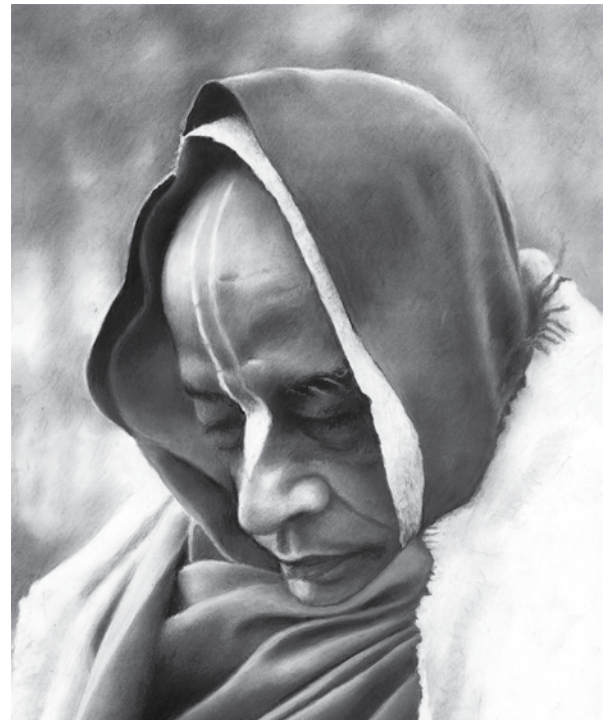
## BEGGING FOR LOVE

His Divine Grace A. C.

**Bhaktivedanta Swami Prabhupada**

[Krishna] is so opulent that he has no hankering. He is complete — *ṣaḍ-aiśvarya pūrṇaḥ*. He is complete with all six opulences in full. He is the richest, the wisest, the most famous, the strongest, the most influential, and the most renounced. Everything is complete in him. Then why is he asking *patraṁ puṣpaṁ phalaṁ toyam yo me bhaktiā prayacchati?* He is so rich and so opulent, yet he is begging, “A little flower, a little water, or a little fruit, if offered to me with devotion and love, I accept and eat it.” We have lost our devotion, our faith in God. So he is begging love and faith. Not money. He is already opulent. What can you give him? And nothing belongs to you. You came from the womb of your mother empty-handed, and when you die you will go empty-handed. Actually, everything belongs to Krishna, but you claim that it belongs to you. That is your *māyā*, illusion. Therefore, out of his causeless mercy he sometimes begs, “Give me this.” Just like sometimes a father asks his child, “My dear boy, will you kindly give me a little cake from your portion?” And if the child is very fond of him, he immediately gives. Krishna is full. Why is he begging? He’s begging for your love. That’s all. Whenever Krishna wants some service from you or begs something from you, it does not mean that he is in need of it. He is not in need of it. But he is in need of your love because you have forgotten how to love God, how to love Krishna.

There is a story that once a *saṁnyāsī* went to a householder for begging. They are not beggars,



Drawing by Anuradha Das

His Divine Grace A. C.

**Bhaktivedanta Swami Prabhupada**

but they introduce themselves like that so that the householder may receive and take advantage of his knowledge. So one beggar went to a householder, and the housewife said, “Oh, this beggar has come to our door. Give him some ashes.” So the *saṁnyāsī* replied, “All right. Give me some ashes. Just begin your charity.” Similarly, Krishna, when he asks, “Give me a little flower, a little fruit, a little water,” it does not mean that he is begging. He is just introducing me to the practice of offering everything to Krishna. ॐ

— Lecture in Montreal, 17 August 1968.

## OBSERVING JANMASTAMI

### Notes from Śrī Hari-bhakti-vilāsa

Texts 247 to 542 of the 15th section of *Hari-bhakti-vilāsa* describe the glories of *Janmāṣṭamī* and how to observe it. The introduction to this section describes three reasons for observing the Lord's appearance day:

*nityatvaṁ ca paraṁ tasya bhagavat-prīṇanān matam  
vidhi-vākya-viśeṣāc cākāraṇe pratyavāyataḥ*

The observance of *Janmāṣṭamī* is accepted as a regulative principle in three ways: 1) the Supreme Lord becomes pleased when one observes it; 2) there are special *śāstric* injunctions requiring its observance; and 3) it is a fault to not observe it. (*Hbv.* 15.266)

### For Krishna's Pleasure

That the observance of *Janmāṣṭamī* pleases Krishna is supported with the following statement from the *Skanda Purāṇa*:

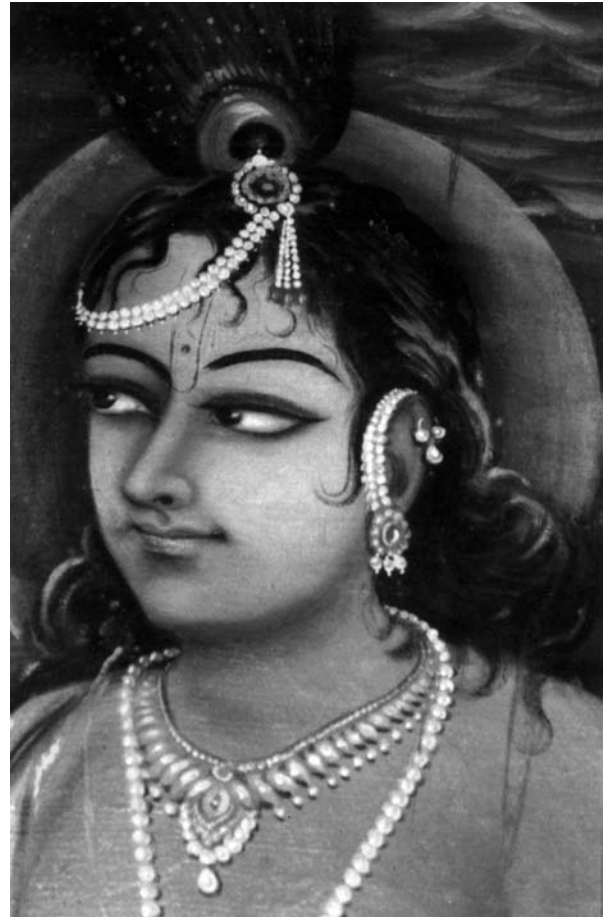
*prahlādādyaṣṭaiḥ ca bhū-pālaiḥ kṛtā janmāṣṭamī śubhā  
śraddhayā parayā viṣṇoḥ prīṭaye kṛṣṇa-vallabhā  
prājāpatyarkṣa saṁyuktā śrāvaṇasyā sitāṣṭamī  
varṣe varṣe tu kartavyā tuṣṭyartham cakra-pāṇinaḥ*

For the pleasure of Lord Vishnu, even great kings like Prahlad Maharaja faithfully observed the vow of *Janmāṣṭamī*, which is very dear to Krishna. It is the duty of everyone to celebrate *Janmāṣṭamī* every year, on the eighth day of the dark fortnight of the moon in the month of *Śrāvaṇa*, when it is joined by the *Rohiṇī-nakṣatra*, for the satisfaction of the Supreme Lord, who carries a *cakra* in his hand. (*Hbv.* 15.267-68)

### The Faults of Non-observance

Texts 269 to 282 of this section of *Hari-bhakti-vilāsa* cite the *Viṣṇu-rahasya Purāṇa* describing various ghastly reactions that one will suffer by not properly observing the *Janmāṣṭamī* fast and offering special worship to Krishna on this day. A few examples:

Eating on *Janmāṣṭamī* is equivalent to eating the flesh of a vulture, a crow, a hawk, or a human being. If one eats on *Janmāṣṭamī* they get the reaction of eating all the sins of the three worlds. If one eats even a tiny bit on *Janmāṣṭamī* they will be tortured by the Yamadutas after death.... Those who eat on *Janmāṣṭamī* take one hundred



generations of their ancestors and one hundred generations of their offspring with them to hell... It is the duty of all devotees to celebrate *Janmāṣṭamī*, even with a very small budget, for the pleasure of the son of Devaki. One should not fail to celebrate Krishna's appearance day, otherwise one will be forced to reside in hell for a *kalpa*. (Texts 270-272, 274, 282)

### Material Benefits

Texts 283 to text 340 then go on to speak about the glories of following *Janmāṣṭamī* as collected from various *śāstric* sources. This section entices the reader with many material blessings. For example, *Hari-bhakti-vilāsa* (Texts 283-284, 289-292) quotes from the *Bhaviṣṭottara Purāṇa* regarding the benefits of observing this festival:

[By observing *Śrī Kṛṣṇa Janmāṣṭamī*] one becomes free from the sinful reactions committed in seven lives. One gets good children, good health and great wealth.... One will not have to fear enemies, and will get sufficient rainfall and never have to suffer from drought.



Unknown artist, Gita Press, Gorakhpur



Sri Krishna, the enchanter of the universe

One will not have to fear natural calamities, hellish conditions, snakes, disease, or the attacks of rogues and thieves.

### Bhaktivinode's Analysis

In this connection it is interesting to note Thakur Bhaktivinode's enumeration in the first chapter of *Caitanya-śikṣāmṛta* of the various general motivations people have to try to please the Lord:

- 1) *Bhaya* — out of fear.
- 2) *Āśā* — for satisfying material aspirations.
- 3) *Kartavya-buddhi* — out of a sense of duty (literally, "a mentality of what should be done").

4) *Rāga* — out of genuine attraction for the Lord.

Bhaktivinode elaborates on these motivations:

Those who take to worship of the Lord out of *bhaya*, *āśā* or *kartavya-buddhi* are not on such a pure level. Those who worship the Lord according to *rāga* are real worshipers.... *Bhaya o āśā nitāsta heya* — *Bhaya* and *āśā* are extremely low class. When a practitioner's intelligence becomes clear, he gives up *bhaya* and *āśā*, and *kartavya-buddhi* becomes his sole motive. As long as *rāga* towards the Lord has not appeared, the devotee should not give up worship according to *kartavya-buddhi*. From this sense of duty, *kartavya-buddhi*, two considerations arise: *vidhi-samāna*, respect for the rules, and *avidhi-parityāga*, avoidance of those things contrary to the rules.

### Srila Prabhupada's Instructions

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada also instructed his followers to abide by the rules of the *janmāṣṭamī-vrata*, such as fasting. He wrote in his commentary on *Bhagavad-gītā* 11.54:

There are so many rules and regulations, and if one at all wants to understand Krishna, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. For example, to undergo serious penances one may observe fasting on *Janmāṣṭamī*, the day on which Krishna appeared, and on the two days of *Ekādaśī* (the eleventh day after the new moon and the eleventh day after the full moon).

## Food Versus Prasadam

As cited above, *Hari-bhakti-vilāsa* [15.272] states that anyone eating even the smallest morsel on this day will have to go to hell. One may ask, then, why it is that Srila Prabhupada did not repeatedly stress this point, and why it is that that many *vaiṣṇavas* serve *prasādam* to their guests on *Janmāṣṭamī*? Although forbidding the eating of food on this day, *Hari-bhakti-vilāsa* does not describe any adverse reactions for persons who honor *prasādam*. Krishna states in *Bhagavad-gītā* (3.13):

*yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ  
bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt*

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

Prior to the section describing the glories and rules of *Janmāṣṭamī*, *Hari-bhakti-vilāsa* already described that *prasādam* is not to be considered food. Like Krishna himself, it is always situated beyond this material world. *Hari-bhakti-vilāsa* (9.403-404) quotes the *Bṛhad-viṣṇu Purāṇa*:

*naivedyam jagadīśasya anna-pānādikaṁ ca yat  
bhakṣyābhakṣa-vicāraś ca nāsti tad-bhakṣaṇe dvijāḥ  
brahmāvan-nirvikāram hi yathā viṣṇus tathaiva tat*



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Those foodstuffs and beverages that are offered to Krishna for his pleasure are transcendental and one should never try to distinguish them as eatables and non-eatables. Offerings to Sri Hari are transcendental, incorruptible, and non-different from Vishnu.

Honoring *prasādam* cannot result in any type of contamination. Rather, those who consider that Krishna's remnants, which are non-different from him, to have sin in them, or that there is some mundane fault associated with honoring them, are great offenders. *Hari-bhakti-vilāsa* further quotes the *Bṛhat-viṣṇu Purāṇa*:

*vikāram ye prakurvanti bhakṣaṇe tad dvijātayaḥ  
kuṣṭha-vyādhi-samāyuktāḥ putradāra-vivarjitāḥ  
nirayaṁ yānti te viprā yasmān-nāvartate punaḥ*

O brahmins, those who have a perverted mentality, and think offerings to Sri Hari to be material, will suffer from leprosy, and reside in hell after losing their wife and children.

As stated in *Hari-bhakti-vilāsa* [15.282, quoted towards the beginning of this article], it is the duty of all devotees to personally observe *Janmāṣṭamī*. To not do so would be neglecting the instructions of *śāstra*. However, understanding the following principle given in the *Utkala khaṇḍa* (36.19-20) of the *Skanda Purāṇa*, many *vaiṣṇavas* don't hesitate to serve *prasādam* to their guests on *Janmāṣṭamī*:

*aśucir-vāpyanācāro manasā pāpam-ācaran  
prāpti mātrena bhoktavyam nātra kārya vicāraṇā*

Even if one is in an unclean state of body or mind, or engaged in irreligious acts, he should eat *mahā-prasāda* whenever it is available to him. There is no need to deliberate on this.

— MD

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## Highlights

- **THE TOPMOST GOPI**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **WHO ARE THE GAUDIYA VAISHNAVAS?**

*Srila Bhaktisiddhanta Saraswati Prabhupada*

- **EXTERNALLY TWO, INTERNALLY ONE**

*Sri Srimad Gour Govinda Swami Maharaja*

- **THE BEAUTY OF RADHA**

*Srila Narahari Chakravarti Thakur*



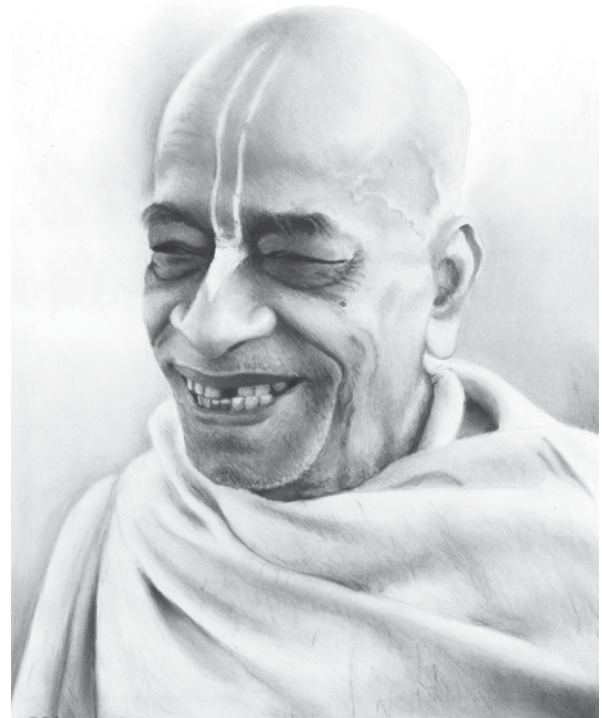
## THE TOPMOST GOPI

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

We should never try to take any benefit from Krishna. Simply try to give benefit to Krishna. This is pure devotion. Once upon a time Rupa Goswami desired, "If I could get some nice foodstuffs, I would invite Sanatan Goswami and cook some nice food." They were living in Vrindavan here and there, under the shade of trees. They had nothing. Shortly thereafter, a very beautiful girl came and offered rice, *ḍāl*, and ghee. She said, "Bābā, we are having a festival." In this country they address a saintly person as "Bābā". Rupa Goswami was a very good cook, and he prepared a nice preparation and offered Sanatan Goswami the *prasādam*. Sanatan Goswami was astonished, and inquired, "Where you got all these nice things in this forest?"

Rupa Goswami told the whole story. "In the morning I desired, and a few hours later one very beautiful girl came and offered these ingredients." After hearing the description of the beautiful girl, Sanatan Goswami could understand that she was Radharani. He immediately chastised Rupa Goswami, "You have taken service from Radharani! This is not good. We are trying to give service to Radharani, and you have taken service from her." This is the *vaiṣṇava* consideration. They are firmly determined not to bother Krishna with anything. They simply want to serve him. Similarly, Krishna also looks for the opportunity to serve his devotee. This is their



Drawing by Anuradha Dasi

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

reciprocation. The devotee wants to serve Krishna without any return, and Krishna also wants to serve the devotee whenever there is an opportunity. This is the transaction of love — not to take anything in return.

*āśliṣya vā pāda-ratāṁ pinaṣṭu mām  
adarśanān marma-hatāṁ karotu vā  
yathā tathā vā vidadhātu lampāṭo  
mat-prāṇa-nāthas tu sa eva nāparaḥ*



Let Krishna tightly embrace this maidservant who has fallen at his lotus feet, or let him trample me or break my heart by never being visible to me. He is a debauchee, after all, and can do whatever he likes, but still he alone, and no one else, is the worshipable Lord of my heart.

This is Chaitanya Mahaprabhu's teaching, "From Krishna's side, he may do whatever he likes. He is still my worshipable master, and no one else." Bhaktivinode Thakur has sung [*Śaraṇāgati* 2.3], *mānasa, deha, geha, yo kichu mora arpilūṇ tuyā pade, nanda-kīśora!*—"My dear Nanda Kishore, Krishna, whatever I have, I am offering everything to you." What I have got? *Mānasa, deha, geha*—"I have my body, my mind, and a so-called home of wife and a few children. Everything is offered to you." This is full surrender. Then he says, *mārabi rākhabi — yo icchā tohārā*—"I am surrendering everything to you. If you like you can save me, or if you like you can kill me." This is full surrender. The topmost surrendered devotees are the *gopīs*. There are no higher, more exalted devotees than the *gopīs*. Therefore [as Srinath Chakravarti describes in his *Caitanya-maṇjūṣā* commentary on *Śrīmad Bhāgavatam*] Chaitanya Mahaprabhu recommends, *ramyā kācid upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā*—"There is no better type of worshiping Krishna than the method by which the *gopīs* worship Krishna." Their love was so intense that they did not care for any family, honor, or prestige — nothing. That is the highest, topmost stage of love for Krishna. So much so that Krishna told them, "You cannot expect any return from me for your ecstatic love. I cannot repay you. It is beyond my power." So the *gopīs* purchased Krishna with their love. And the topmost *gopī* is Radharani. ❀

— Lecture, 13 Sept 1976, Vrindavan.

## WHO ARE THE GAUḌIYA VAISNAVAS?

***Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada***

Devotees of Vishnu are called *Vaiṣṇavas*, devotees of Krishna are called *Kāṛṣṇas*, and the devotees of Sri Radha are called *Gauḍīyas*. Lord Gaurāṅga's devotees who are under the shelter of *parakīya-mādhurya-rati* and who follow Sri Rupa are called *Gauḍīya*. The *Gauḍīya Vaiṣṇavas* follow Sri Swarupa Damodar Goswami, the incarnation of Lalita. Therefore they can be defined as followers of Sri Swarup and Sri Rupa. Therefore Mahaprabhu commented to Sri Swarupa Damodar

Prabhu, "This is the behavior of your *Gauḍīya* devotees." The *Gauḍīya Vaiṣṇavas* are interested in *mañjari-bhāva* [worshiping Krishna in the mood of a young maidservant]. Sri Radha-Govinda, Sri Radha-Gopinath, and Sri Radha-Madan-mohan are their worshipable deities. ❀

— From *Amṛta Vāṇī*, a collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004. pp. 123-124.

## EXTERNALLY TWO, INTERNALLY ONE *Sri Srimad Gour Govinda Swami Maharaja*

There is no difference between Radha and Krishna, *śakti-śaktimān-abhinna*. There is no difference between *śakti*, the energy, and *śaktimān*, the energetic. *rādhā-kṛṣṇa aiche sadā eka-i svarūpa līlā-rasa āsvādite* — In order to relish the sweet mellows of these pastimes of conjugal love there are two forms, two bodies. *Ramaṇa* means enjoyer, and *ramaṇī* means enjoyed. Krishna is *ramaṇa*, and Radharani is *ramaṇī*. Radha and Krishna are two persons with two bodies. That is a fact. There is *bhinnatvam*, difference, in the sense of them being *śakti* and *śaktimān*, the energy and the energetic source, but there also is *abhinnatvam*, non-difference, in the sense of their moods. The difference is in *viśaya* and *āśraya*. Krishna is *viśaya-ālabhana* and Radha is *āśraya-ālabhana* — Radha is the abode of love, whereas Krishna is the object of love. But although there is difference, there is also non-difference between them. Radha and Krishna in two bodies is *acintya-bhedābheda tattva*, simultaneous difference and non-difference. Krishna is *śṛṅgāra-rasarāja-mūrti* — the embodiment of *śṛṅgāra-rasa* — and Radharani is the embodiment of *mādanākhyā-mahābhāva*. To relish mellow there are also two types, *āśraya-ālabhana*, and *viśaya-ālabhana*. Radharani is *āśraya-ālabhana*, the abode of love, whereas Krishna is *viśaya-ālabhana*, the object of love.

*Śṛṅgāra-rasarāja-pūrṇa-brahma* Sri Krishna is *viśaya*. He is *pūrṇa-śaktimān*, the source of all potencies, and Radharani is *pūrṇa-śakti*, the complete potency. In *tattva* there is a difference in the sense of *śakti* and *śaktimān*, and simultaneously there is also non-difference in the sense of mood, *bhāva*. There is difference in the sense of bodies



Brijbasi painting from Vrindavan. Unknown artist

Krishna comes disguised as a gopī before Srimati Radharani

and in the sense of *ālambana*, but in *bhāva* there is no difference.

So it is neither correct to say that there is complete difference nor would it be correct to say that there is complete non-difference. There is simultaneous difference and non-difference, and this is *acintya*, inconceivable. They are *acintya-bhedābheda* — simultaneously one and different.

As long as there is a difference of mood then the relishing of mellow will not be complete. When it comes to the stage of non-difference, oneness, then the relishing of mellow is complete — *viśrambha mananam*. *Viśrambha* means oneness. Therefore this verse says, “*praṇaya-vikṛtir*” not “*prema-vikṛtir*”.

In Jiva Goswami’s *Gopāla-campū* (*purva* 15.2), Madhu Kantha is quoted as saying:

*imau gaurī-śyāmau manasi viparītau bahir api  
sphurat tat-tad-vastrāv iti budha-janair niścitam idam*

Wise persons have determined that although Krishna’s body is of a blackish hue and Radha’s body is of

a golden hue, in their minds the situation is reversed. And externally, their cloth color matches their mind — Krishna wears yellow garments and Radha wears blue garments.

Radha and Shyama are sitting on one *śimhāsana*. Externally they are two, but internally one. How is that? *manasi viparītau bahir api*. Gauri means Radharani. Externally she is *gaurī*, golden-colored. But just the opposite is there inside. Shyama is there in Radharani’s heart. He has entered into the heart of Radharani. Similarly, in the heart of Shyama, Gauri, Radharani, is there. Externally they are two, but internally one. How can one understand it? Those who are *budhās*, pandits, say, *sphurat tat-tad-vastrāv* — it should be understood by the garments. Shyamasundar’s garment is yellow colored. This indicates that in the heart of Shyama, *tapta-kāñcana-gaurāṅgī* — Gaurangi, Radha, is there. Therefore his garment is yellow. And Radha’s garment is a blue sari. This indicates that in the heart of Radharani *ujjala-nīlamanī*, the brilliant blue gem Krishna, is there. Therefore her sari is blue.

*Kṛṣṇa-mayī kṛṣṇa yāra bhitarē bāhire* — “*kṛṣṇa-mayī*” means “one whose within and without are Lord Krishna.” [Cc. ādi 4.98] Radharani is *kṛṣṇa-mayī*, Krishna is both outside and inside. Outside we see Krishna to the left of Radha. And inside of her heart Krishna is also there. This is oneness. The color of *unnata-ujjvala śṛṅgāra-rasa* is *śyāma*, blue. And the color of *mādanākhyā-mahābhāva* is the hue of molten gold, *tapta-kāñcana-gaurāṅgī*. Therefore *rasarāja* Krishna, the king of mellows, is *nava-ghana-śyāma*, black like the color of a new monsoon cloud. He is Shyamasundar. And *mādanākhyā-mahābhāva-mayī* Radha is *tapta-kāñcana-gaurāṅgī*, whose bodily complexion is the hue of molten gold. ❧

— From *Mathura Meets Vrindavan*. Chapter 9. Gopal Jiu Publications. Bhubaneswar. Orissa. 2003.

## THE BEAUTY OF RADHA Srila Narahari Chakravarti's Bhakti-ratnākara 5.3320-3329

*rāsa-bilāsinī rāi rāse*  
*sakhī-mājhe bilase śyāmera vāma pāse*

In the *rāsa*-dance, in the midst of her *gopī*-friends, at Lord Shyam's left side, Sri Radha enjoys pastimes.

*āhā mari rūpera ki chaṭā*  
*ālo kare jaga jini upamāra ghaṭā*



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Ah! How effulgent is her form! She fills the worlds with light. She defeats any comparison.

*badane cāndera mada nāse*  
*amiyā garava hare su-madhura hāse*

The moon thinks that he is the most beautiful object, but Radha's face destroys his pride. And the heavenly ambrosia enjoyed by the gods thinks that she is the sweetest thing, but she is humbled by Radha's sweet smile.

*bhurū duṭi bhramarera pānti*  
*kamala-nayana-koṇe bhaṅgi nānā bhāti*

Her eyebrows are like a swarm of black bees. The corners of her lotus eyes shine with numerous artful glances.

*nāsāya beśara bhāla sāje*  
*ki nava sindūra-bindu lalāṭera mājhe*

A glorious ornament adorns her nose. A new *sindūra* dot rests in the midst of her forehead.

*śravaṇe tāḍaṅka manoramā*  
*kanaka-darpaṇa ninde gaṇḍera suśamā*

Charming earrings adorn her ears. Her beautiful cheeks condemn the effulgence of gold.

*balayā-kañkaṇa kare śohe*  
*kāñculi āncita kuca kānu mana mohe*

Bracelets and armlets adorn her wrists and arms. The bodice on her raised breasts enchants Krishna's mind.

*kiñkiṇi balita mājā kṣiṇa*  
*paridheya vicitra vasana tanu lina*

Tinkling bells adorn her slender waist. Colorful garments adorn her slender form.

*lalita nitamba ūru-deśa*  
*ye gaḍhila tā'ra ki rahila dhṛti-leśa*

Her hips and thighs are graceful. How can Krishna keep even a fragment of peace?

*mañimaya nūpura caraṇe*  
*narahari nichani su-nakhera kiraṇe*

Jeweled anklets adorn her feet. Narahari Das worships the effulgence of her toenails. ❧

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## Highlights

- **FOLLOWING THE GURU'S INSTRUCTIONS**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **WHY DOES ONE FALL DOWN?**

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

- **NIMAI SPOILS MURARI'S LUNCH**

*Srila Lochan Das Thakur's Śrī Caitanya-maṅgala*

- **ALL GLORIES TO KALI YUGA!**

*Viṣṇu Purāṇa*

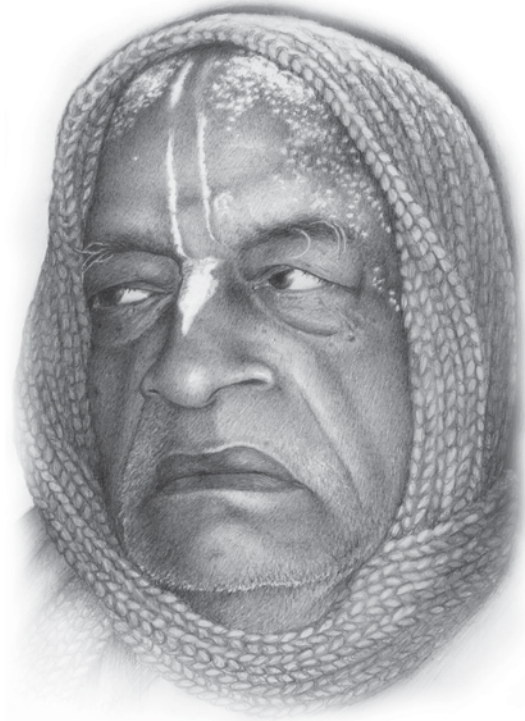


## FOLLOWING THE GURU'S INSTRUCTIONS

***His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada***

If you want to do some real service to Krishna and to the society, you should fix your mind to follow my instructions and do some tangible work. Unless you fix your mind to serve your spiritual master, who is a direct representative of Krishna, it is not possible to approach Krishna. Krishna is approached through the transparent via media of the spiritual master.

... In your letter under reply, I find that you are now anxious to return to the USA. I do not think that you will be able to do more service in the USA than in India. I think that if you fix your mind and try to remain in India, you can do greater service to Krishna. Many of my disciples are always ready to go to India, but I do not encourage them to go there at the present moment because practically we have no organized branch there. ... You should simply carry out my instructions in that respect. But at the present moment you are not prepared to follow my instructions. You are simply visiting different places for sightseeing recreation. This sort of service is not accepted by Krishna. You are thinking of coming back to the USA because your sightseeing business



Drawing by Anuradha Dasi

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

is now finished. But now you should consider what service you have rendered to Krishna by going to India.

... Now if you decide to work rigidly on my instructions in India, then I can give you necessary instructions. Otherwise, you can do whatever you like. ❀

— Letter, 25 July 1968



## WHY DOES ONE FALL DOWN? *Srila Bhaktisiddhanta Saraswati* *Thakur Prabhupada*

As soon as we become proud, we find ourselves unable to follow the spiritual master's orders. As a result, we are bound to fall down. Before a living entity falls down, however, he develops a feeling called faithlessness. If we keep intact our faith at the lotus feet of the spiritual master and the *vaiṣṇavas*, then our perfection is guaranteed; otherwise, we will be doomed and our desire for matter will simply increase. ❧

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vani*. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumiapati Das. Touchstone Media. Mumbai. 2004. p. 214.

## NIMAI SPOILS MURARI'S LUNCH *Adapted from Srila Lochan Das Thakur's* *Śrī Caitanya-maṅgala* *Ādi-khaṇḍa, Bālyā-līlā, texts 373-403*

One day, the learned scholar and physician Murari Gupta visited Nabadwip, accompanied by his followers. While walking down the road, they were discussing *yoga-sāstras*. The young boy Nimai, walking directly behind Murari Gupta, began mimicking Murari's way of speaking. Murari noticed this from the corner of his eyes but continued speaking to his followers.

Nimai and his friends then increased their mocking of Murari by exactly imitating both his walking style and hand-gestures. Finally, Murari became furious and rebuked Nimai, "Who says that this boy is well-behaved? I recognize him. He is the son of Jagannath Mishra. Everywhere I have heard his glories. His name is Nimai."

Hearing his words, out of kindness to his devotee Murari Gupta, Lord Gaurahari became angry. Knitting his eyebrows, the eloquent young boy said, "When you take your meal I will teach you something."

Bewildered by this oblique statement, Murari returned to his residence. He became absorbed in his domestic activities and forgot about the incident. At noon he sat down to peacefully take his meal.

Meanwhile, Viśvambhar Hari clad himself in opulent garments, wrapped a sash around his waist, tied his hair in a triple topknot, and placed a string of *tulasī* beads and a strand of large pearls around his neck. He anointed his eyes with black *kajjālā*, and decorated his body with glistening golden ornaments. Then, carrying *lāḍḍhis* made of condensed milk in his hand, Viśvambhar entered the

house of the king of doctors and, with a thunderous voice, called out, "Murari!" Hearing that sound, Murari remembered what Nimai had said earlier. Feeling a bit surprised, Murari said, "What are you doing here?"



### Nāma-tattva

## ALL GLORIES TO KALI YUGA! *Viṣṇu Purāṇa* *Canto six, chapter two*

*yat kṛte daśabhir varṣais tretāyām hāyanena yat dvāpare yac ca māsenā hy aho rātreṇa tat-kalau*

*tapaso brahmacaryasya japādeś ca phalaṁ dvijāḥ prāpnoti puruṣas tena kaliḥ sādhu iti bhāṣitam*

*dhyaṇyān kṛte yajan-yajñais tretāyām dvāpare 'rcayan yadāpnoti tadāpnoti kalau saṅkīrtya keśavam*

"The fruit which is obtained in *Satya-yuga* by practicing penances, muttering prayers, and observing a vow of celibacy for ten years, obtained in *Tretā-yuga* in a year, and in *Dvāpara-yuga* in a month, can be obtained in *Kali-Yuga* in a mere twenty-four hours. The processes of *Satya-yuga*, *Tretā-yuga* and *Dvāpara-yuga* are meditation, ritualistic sacrifice, and deity worship respectively. The results of all these processes can be obtained in *Kali-yuga* simply by chanting the holy names of Lord Keshava! Oh great sages, a small effort in *Kali-yuga* is the cause of the greatest good fortune for mankind. No doubt, I am most satisfied by this particular *yuga*." (6.2.15-17)

*atyanta duṣṭasya kaler ayam eko mahān guṇaḥ kīrtanād eva kṣīṇasya mukta-bandhaḥ param vrajet*

In this wicked age of Kali, the only good quality is that simply by chanting the glories of Krishna one can become free from material bondage and be promoted to the transcendental kingdom. (6.2.40) ❧

— Translated by Bhakta Harshad Marathe.

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Unknown artist

*Mahaprabhu shows his opinion of his devotees taking shelter of yoga instead of bhakti*

Nimai replied, “Oh, don’t get up. It’s only I. Carry on with your meal.” As Murari Gupta became absorbed in eating, Nimai slowly moved closer. Then, suddenly, he began passing urine on Murari’s plate. “Ah! Ah! What are you doing? Shame, shame on you,” Murari cried as he jumped up. Gaura Ray began clapping his hands and dancing. He gleefully said to Murari:

*kara śira nāḍiyā, bhakti-patha chāḍiyā,  
yoga bale ei abhipārā  
jñāna-karma upekhiyā, kṛṣṇa bhaja mana diyā,  
rasika vidagdha cidānanda  
bhautike tāhāra drṣṭī, e nahe bhajana-puṣṭī,  
nāhi bujha buddhi ati manda*

“Giving up the path of *bhakti*, you have adopted the path of yoga and move about making funny gestures. Give up *karma* and *jñāna*, and just worship Krishna with all your heart! Become a *rasika-bhakta*, expert in tasting transcendental bliss. One who is attached to material things can’t do *kṛṣṇa-bhajana*, and his consciousness remains low and impure. (Texts 385-386)

*parama dayālu hari, teṅho sarva-śakti-dhārī,  
jīvete sambhave-i ki kathā  
teṅho brahma sanātana, gopīra jīvana-dhana,  
nā bhajiyā kene deha vyathā*

“Lord Hari is supremely merciful. Not only does he possess all powers but he is the father of all souls and

from him the eternal Brahman is manifested. He is the treasure and very life of the *gopīs* of Vrindavan. Why do you not dedicate your life to worshipping him?” (387)

After saying this, the golden jewel, Gaurahari, suddenly vanished. Murari Gupta couldn’t find him anywhere. Again and again in his heart, Murari thought, “Sachi’s son is the Supreme Lord himself!” Thinking in this way, Murari Gupta hurriedly left his house. Due to being overwhelmed with joy, he couldn’t walk properly. Somehow he arrived at the house of Jagannath Mishra.

There he found Jagannath Mishra and Sachidevi caressing, kissing, and speaking affectionately to their son Nimai. They told him, “You are the nectarean treasure of our lives. Whatever sufferings we experience, we forget all of them as soon as we gaze at the moon of your face.”

Murari Gupta was overcome with bliss. Although Jagannath and Sachidevi welcomed him, Murari didn’t say a word. He only gazed at the beautiful face of Gaurachandra.

From his head to his feet, the hairs of his body stood erect. Streams of tears flowed from his eyes, drenching his body. His voice faltered, and his eyes reddened like the rising sun. He fell like a stick before Gauranga’s feet, again and again bowing before him.

Acting as if he didn’t understand what Murari was doing, Viswambhar climbed up on his mother’s lap. Sachimata then spoke to the elder and respected Murari Gupta, “Murari, please bless our son. Did he do something to offend you? Everyone knows that you are one of the best doctors. Please tell me what offense our son has committed. Let any suffering come to us, but give us the blessing that our son may live forever.”

Speaking these words, Sachidevi and Jagannath humbly held Murari’s hand and bowed before him.

Smiling, Murari Gupta said, “Your son Viswambhar is the master of the master of all the demigods. In the future, the boy that you are raising will reveal his true identity to you. You are the most fortunate parents in the world. Take care of him and protect him. Remember my words, your Viswambhar is actually the Supreme Lord.” After saying this, Murari quickly left the house of Jagannath Mishra.

His heart bursting with bliss, Murari went to visit Adwaita Acharya, the universal teacher and reservoir of

all good qualities. Falling at his feet, Murari said, “You are the greatest devotee. You are a wish-fulfilling tree that can fulfill all desires. I just saw a most wonderful boy in the home of Jagannath Mishra. His name is Nimai Pandit Viswambhar. He is totally transcendental to this material world. Yet, he plays happily with his friends just like an ordinary boy.”

Upon hearing this, Adwaita Acharya, the jewel among the brahmins, made a great roaring sound, while on every limb of his body his hairs stood erect. Adwaita said, “Murari, listen! This is a great secret. Nimai Pandit is the Supreme Lord, the reservoir of all *rasas* and the embodiment of transcendental beauty.” Then Adwaita Acharya and Murari Gupta joyfully embraced and forgot everything.

• • •

**Note:** One may question what is the meaning of this pastime? It’s cute and humorous, but why would Sri Chaitanya Mahaprabhu act in such a way?

Gauranga Mahaprabhu is *dharma-bhāvana* the creator and relisher of religious principles. Text 378 of the above story describes, *anugata kṛpāra kāraṇe* — Mahaprabhu’s anger was enacted, “out of kindness to his devotee Murari Gupta.” Sri Chaitanya Mahaprabhu is Krishna himself, come to teach



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us the supreme religious principle of how to love him. He cannot tolerate seeing his devotees take shelter of processes other than pure devotion.

By “spoiling” Murari’s lunch, the Supreme Personality of Godhead Sri Chaitanya Mahaprabhu expressed his displeasure with his devotee taking shelter of mundane religious principles as opposed to pure *bhakti*. He is thus known as *śuddha-bhakta-pālana*—the protector of his pure devotees. Gaura came to teach us by his personal example how to please Krishna. In the *Bhāgavatam* (11.14.20), Krishna tells Uddhava:

*na sādhayati mām yogo na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā*

“My dear Uddhava, the unalloyed devotional service rendered to me by my devotees brings me under their control. I cannot be thus controlled by those engaged in mystic yoga, *Sāṅkhya* philosophy, pious work, Vedic study, austerity or renunciation.”

Through this pastime, Sri Sachinandan Gaura Hari has thus protected his devotees and shown us what he thinks about them minimizing *bhakti* and taking shelter of yoga. — MD

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## OFFENDERS OF LORD SHIVA

### *Brahma-vaivarta Purāṇa*

### *Brahma-khanda 6.31-32*

*tvat paro nāsti me preyāṁsi tvam madīyātmanah paraḥ  
ye tvāṁ nīdanti pāpīṣṭhā jñāna-hīnā vicetanāḥ  
pacyante kāla-sūtreṇa yāvac candra-divākarau*

[Lord Krishna said:] Oh dear Shiva! There is no one more dear to me than you. You are more valuable to me than my own self. Those who are sinful, foolish, and devoid of any good consciousness criticize you, and as a result fall into the hell known as Kalasutra, where they are cooked for as long as the sun and moon exist.

— Translated by Bhakta Harshad Marathe

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## Highlights

### • QUALIFIED DISCIPLE AND GURU

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### • RECEIVING THE HOLY NAME

*Sri Srimad Gour Govinda Swami Maharaja*

### • PRAYERS TO THE ORNAMENT OF VRAJA

*Adi Shankaracharya*



## QUALIFIED DISCIPLE AND GURU

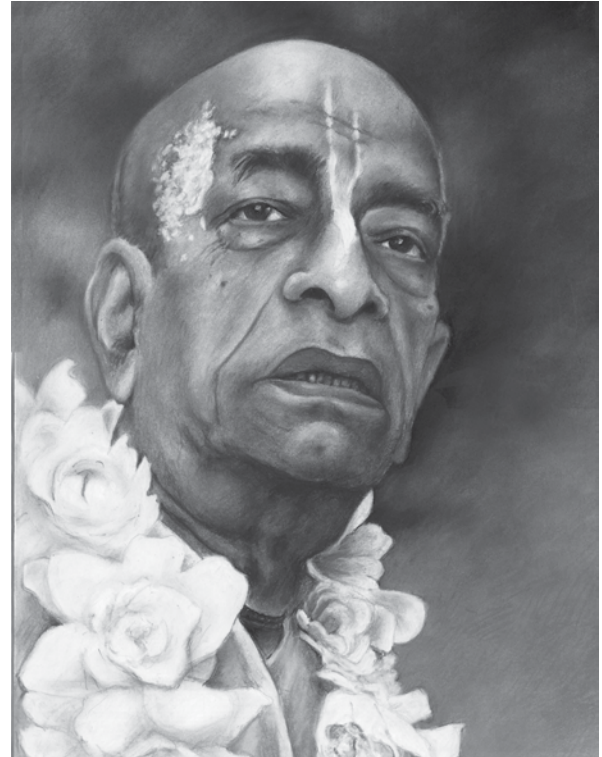
*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Krishna consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life — illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a *vaiṣṇava* servant and initiated to chant the *hare kṛṣṇa mahā-mantra* at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmin. Srila Bhaktisiddhanta Saraswati Thakur introduced the system of giving the sacred thread to a bona fide *vaiṣṇava*, and we are following in his footsteps. The qualifications of a bona fide disciple are described in *Śrīmad Bhāgavatam* (11.10.6) as follows:

*amānya-matsaro dakṣo nirmamo dṛḍha-sauhṛdaḥ  
asatvaro 'rtha-jijñāsū anasūyur amogha-vāk*

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion,



Drawing by Anuradha Dasi

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand

transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Krishna, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Srila Bhaktisiddhanta Saraswati Thakur explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrīmad Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*

“One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple’s inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which indicates that they are very fond of sense gratification. Such *viṣayīs* sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste Goswamis who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some

material benefits from their disciples. Such a relationship is condemned by Srila Bhaktisiddhanta Saraswati Thakur, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life. ❀

— Purport to *Cc. madhya* 24.330.

## RECEIVING THE HOLY NAME Sri Srimad Gour Govinda Swami Maharaja

There are two *bhagavāns*. One is guru, who is *āśraya-vigraha-bhagavān*, the Lord as the abode of service, and the other is Krishna, who is *viṣaya-vigraha-bhagavān*, the object of service. *Sevaka-bhagavān* and *sevyā-bhagavān* — servitor *bhagavān* and *bhagavān* to be served. The chief activity of the *āśraya-vigraha-ācārya* is to do *hari-kīrtana*. Unless Srila Gurudeva, who is the *āśraya-vigraha-bhagavān-ācārya*, does *kīrtana*, nobody can understand Krishna, who is *īśa-tattva*, the *viṣaya-vigraha*, the supreme object of service. Nobody can understand the name, form, qualities, associates, or *līlā* of the *viṣaya-vigraha-bhagavān* unless the *āśraya-vigraha*, the *guru-ācārya*, imparts such knowledge. When Srila Gurudeva does *kīrtana*, speaking about the name, form, qualities, associates, or *līlā* of Krishna, these things appear in the form of sound, *śabda-brahma*. Then one can understand the *śāstra-avatāra*, scriptures — specifically the *bhāgavata-grantha-avatāra* *Śrīmad Bhāgavatam* — as well as the *īśa-avatāra*, Supreme Lord, as well as one’s *svatīpa*, spiritual form. *Śrī-nāma* and *śrī-mantra*, *gāyatrī*, have descended here in the form of *śabda-avatāra*, the descent of transcendental sound. If the *ācārya-avatāra*, the *āśraya-vigraha-ācārya*, Gurudeva, doesn’t do *kīrtana* in the ear of the *śiṣya* then that *mantra* or the *śiṣya*’s recitation of the *Bhāgavata* will never be effective. The mantra is given in *śāstra*, so one may say, “Mantra is there; I will take it up. Why should I accept a guru?” But unless that mantra comes from the lips of a bona fide guru who is *ācārya-avatāra*, it will never be effective — there will be no potency. Therefore one must accept a bona fide guru, receive mantra, and hear from him. Otherwise this *tattva-jñāna* cannot be received. *Śrī-nāma*, *śrī-mantra*, and *grantha-bhāgavata* are all *viṣaya-vigraha*, the object of service. Only through the *kīrtana* of the *āśraya-vigraha* will all of



The Enchanter of Cupid

these *viṣaya-vigrahas* appear. Otherwise, they will never appear in this world. One cannot understand *śrī-nāma*, *śrī-mantra*, and *grantha-bhāgavata* just by doing *pūjā*, worship. One must hear from the *ācārya-avatāra*.

Therefore, Mahāprabhu says (*Śikṣāṣṭaka* 3):

*tṛṇād api sunīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respects to others, can very easily always chant the holy name of the Lord.

*Kīrtanīyaḥ sadā hariḥ*—do *hari-kīrtana*, accepting a bona fide guru, especially a guru coming in the *gauḍīya-ācārya-paramparā*. Under his guidance do *kīrtana*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

This is known as *kīrtanākhyā bhakti*. Śrīla Jiva Goswami describes this in *Bhakti-sandarbhā* 173: *yadyapy anyā bhaktiḥ kalau kartavyā, tadā kīrtanākhyā bhakti-sāmyogenaiva*. Although in Kali-yuga eight other types of *bhakti* are there, still they must be performed along with *kīrtanākhyā*

*bhakti*, the process of hearing and chanting the name and glories of the Lord. Otherwise one cannot understand *siddhānta*. ❧

—*The Process of Inquiry*. Gopal Jiu Publications. Bhubaneswar, Orissa, 1998. Pages 65-66.

## PRAYERS TO THE ORNAMENT OF VRAJA *Śrī-Kṛṣṇāṣṭakam* 1

by *Adi-Shankaracarya*

*bhaje vrajaika-maṇḍanam, samasta-pāpa-khaṇḍanam  
svabhakta-citta-ranjanam, sadaiva nanda-nandanam  
supiccha guccha mastakam, sunādaveṇu-hastakam  
anaṅga-raṅga sāgaram, namāmi kṛṣṇa-nāgarām*

I offer my respectful obeisances to the transcendental lover Krishna, the exclusive ornament of Vrajabhumi, who cuts to pieces all sinful reactions. He is the eternal son of Nanda who brings pleasure to the hearts of his devotees. Holding a transcendently sweet flute in his hands, his head adorned with an extremely beautiful bunch of peacock feathers, this transcendental Cupid is an ocean of variegated blissful pastimes.

*manoja-garva-mocanam, viśālalola locanam  
vidhūta-gopa-śocanam, namāmi padma-locanam  
karāravinda bhūdharām, smitāvaloka sundaram  
mahendra-māna-dāranām, namāmi kṛṣṇa-vāraṇām*

I offer my respectful obeisances to Krishna, whose broad eyes and wholesome lips resemble a fully bloomed lotus, thereby vanquishing the pride of Cupid. He drives away the sorrows of the cowherd residents of Vrindavan. By lifting Govardhan Hill on his little finger, he defeated the pride of Indra. By his enticing gaze and carefree actions he appears just like a maddened elephant.

*kadamba-sūna-kunḍalam, sucāru-gaṇḍa-maṇḍalam  
vrajāṅgaika-vallabham, namāmi kṛṣṇa durlabham  
yaśodayā samodayā, sagopayā sanandayā  
yutam sukhaika-dāyakam, namāmi gopa-nāyakam*

I offer my respectful obeisances to Krishna, the hero of all the cowherd residents of Vrindavan. His beautiful cheeks are the ornaments of the *kadamba* earrings that decorate his ears. Although extremely difficult to obtain, he is exclusively dear to the inhabitants of Vrajabhumi, and he is the source of constant bliss for devotees like Yasoda, Nanda Maharaja, and all the cowherd men and women.

*sadaiva pāda-paṅkajam, madīyamānase nijam  
dadhāna-mukta-mālakam, namāmi nanda-bālakam  
samasta-doṣa-śoṣaṇam, samasta-loka-poṣaṇam  
samasta-gopa-mānasam, namāmi nanda-lālasam*



I offer my respectful obeisances to Krishna, whose freely falling locks of hair make him the delight of Nanda Maharaja. I pray that the royal swan of my mind always stays tangled at the stems of his lotus feet. He is the maintainer and provider of this world, and he vanquishes the evils within the hearts of everyone.

*bhuvo-bharāvatārakaṇi, bhavābdi-karṇa-dhārakaṇi  
yaśomati-kiśorakaṇi, namāmi citta-corakam  
dṛganta-kānta-bhaṅginariṇi, sadā-sadāliṅginariṇi  
dine-dine navariṇi-navariṇi, namāmi nanda-sambhavam*

To the transcendental thief Krishna — the son of Nanda who steals everyone's heart — I offer my respectful obeisances. This darling of Mother Yasoda is the captain of the boat which ferries us all across the vast ocean of birth and death. He incarnates to relieve the earth of its unnecessary burden. With beautiful sidelong glances and a host of bumblebees following him constantly, he appears newer and newer to his devotees every day.

*guṇākaraṇi sukhākaraṇi, kṛpākaraṇi kṛpāparaṇi  
sura-dviṣṇi-kandanariṇi, namāmi gopa-nandanam  
navīna-gopa-nāgarariṇi, navīna-keli-lampāṭariṇi  
namāmi megha-sundaraṇi, taditi-prabhāla-satpāṭam*

To Krishna, whose beauty resembles a fresh monsoon cloud and who is the dear-most asset of the cowherd residents of Vrindavan, I offer my respectful obeisances. Although not in need of anyone's mercy,



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he freely showers his mercy upon everyone. He is the treasure house of good qualities and unlimited bliss. He removes the obstacles on the path of his devotees. Wearing yellow garments that resemble lightning, he appears newer and newer at every moment and takes great delight in enjoying novel pastimes with his devotees.

*samasta-gopa-nandanariṇi, hṛdāmbujaika-modanariṇi  
namāmi kuṇja-madhyagariṇi, prasanna-bhānu-śobhanam  
nikāma-kāmadāyakaṇi, dṛganta-cārusāyakaṇi  
rasāla-veṇu-gāyakaṇi, namāmi-kuṇja-nāyakaṇi*

I offer my respectful obeisances to Krishna, the exclusive hero of the *gopīs* standing amidst the divine bowers of Vraja. His sun-like resplendent face is the only happiness for the lotus-like hearts of the residents of Vrajabhumi. Although free from all material desires, he fulfills the desires of each and every living entity. He is the dear-most object of love for all the cowherd residents of Vrindavan, and he plays rapturous tunes on his divine flute. His sidelong glances are like infallible arrows for the hearts of his devotees.

*vidagdha-gopikā-mano, mano jña-talpa-śāyinariṇi  
namāmi kuṇja-kānane, pravṛddha-vahni-pāyinam  
kiśora-kānti-rañjitaṇi, dṛgañjanam su-śobhitaṇi  
gajendra-mokṣa-kāriṇariṇi, namāmi śri-vihāriṇam*

To Krishna, who enjoys variegated pastimes with Srimati Radharani and who simultaneously rests on the clarified minds of the expert *gopīs*, I offer my respectful obeisances. He swallowed the forest fire in Vrajabhumi in order to protect his near and dear ones. He is the cause of salvation of the elephant Gajendra, and his effulgent youthful figure illuminates all directions.

*yadā-tadā yathā-tathā, tathaiva kṛṣṇa sathā  
mayā sadaiva gīyatām, tathā kṛpā-vidhīyatām  
pramāṇikāṣṭakaṇi-dvayariṇi, japaty-adhitya yaḥ pumān  
bhavet-sa nanda-nandane, bhavet bhavet subhaktimān*

Oh Krishna, in all times, places, and circumstances let me always be immersed in hearing and reciting your pastimes. Please let me obtain your causeless mercy in this way. Whosoever sings and understands the two authorized *Kṛṣṇa-ṣṭakam* prayers will be possessed of exclusive *kṛṣṇa-bhakti* in all his future births. ॐ

*Kṛṣṇa-ṣṭakam 2 will be presented in an upcoming issue of Bindu.*

— Translated by Bhakta Harshad Marathe from the Sanskrit at: [www.stutimandal.com](http://www.stutimandal.com)



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*Adi Shankaracharya*



## APPROACHING KRISHNA THROUGH HIS REPRESENTATIVE

*His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada*

**Prabhupada:** *Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. Find someone who can instruct you. But you must surrender and not challenge. And *sevā*, you must render service. Then you can ask him and you will understand. But if you have no surrender and no service attitude — simply a challenging spirit — then you'll never understand anything. That is not the process. If you want to know, then you must find someone you can surrender to. Surrender means that you must render service to him, then you can ask him and he'll give you knowledge — *upadekṣyanti te jñānaṁ*. That is the process. Krishna wants surrender, so you have to surrender to his representative. Then you will know.

**Guest:** Can one not directly surrender to Krishna through his own feelings and heart?

**Prabhupada:** No. That is not the process. Chaitanya Mahaprabhu teaches, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. madhya 13.80]. He wants to become the servant of the servant of the servant of the servant of Krishna. That is the process. If you want to know Krishna directly, it is not possible. Otherwise why does Krishna say, *tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]? And how can you directly approach Krishna?



Drawing by Anuradha Dasi

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

**Guest:** By chanting his names, surrendering to him, feeling love for him, and doing service. Is that not ...?

**Prabhupada:** No. That is not the way. Krishna says, *evam paramparā-prāptam imaṁ rājarṣayo viduḥ* [Bg. 4.2]. You have to accept the *paramparā*, disciplic succession. That is a challenge, not that, "I don't want to surrender to anyone."

**Guest:** No, not challenge... I'm not saying... I mean ...

**Prabhupada:** No, it is not possible. Krishna himself accepted a guru. Lord Chaitanya Mahaprabhu accepted a guru. They are God himself. So how can you think: “I can approach Krishna without a guru?” You do not know who is guru. When you actually want Krishna seriously, then Krishna will give you a guru. Just like Dhruva Maharaja. He was advised by his mother, “Go to the forest, there you can see God.” So he went there. And when he was very serious, then Krishna sent him Narada Muni. If you are actually serious about getting Krishna, then Krishna will send you his representative and he will take charge of you. That is the process. If you do not find a guru, that means that Krishna is not yet pleased, because you are not serious. Just like when you become serious to study any subject matter, you will search out some college or institution. You cannot purchase the books and read at home and become an expert engineer. No. That is not the process. Therefore the Vedic knowledge is called *śruti*. *Tad-vijñānārthan sa gurum evābhigacchet, śrotṛyaṁ brahma-niṣṭham*—To learn transcendental subject matter, one must approach a spiritual master who is expert in the Vedic conclusion and is firmly devoted to the Absolute Truth. [*Muṇḍaka Upaniṣad* 1.2.12]. So we have to hear by *paramparā* system. You attend the lectures of a professor because he has heard. He has listened to the same instructions from his professor. You don't go to a professor who has never gone to school. Just as material knowledge is received by *paramparā*, similarly, spiritual knowledge is received also by *paramparā*. Krishna says, *evam paramparā-prāptam imam rājarṣayo viduḥ* — “This supreme science was received through the chain of disciplic succession, and the saintly kings understood it in that way [Bg. 4.2].” By *paramparā* system. ॐ

— Room conversation, 11 September 1972. Arlington, Texas.

## CHEATING BHAJAN

**Sri Srimad Gour Govinda Swami Maharaja**

Sometimes some pride may come and one may think, “I am a *vaiṣṇava*.” Bhaktivinode Thakur *mahājana* has sung in *Kalyāṇa-kalpataru* (3.2.8):

‘āmi ta’ vaiṣṇava’ e buddhi ha-ile  
amāni nā ha’ba āmi  
pratiṣṭhā āsi’ hṛdaya dūṣibe,  
ha-iba niraya-gāmi

If I think that I am a *vaiṣṇava* then I shall look forward to receiving respect from others. If the desires

for fame and reputation pollute my heart then I shall certainly descend into hell.

The moment the thought, “I am a *vaiṣṇava*,” enters your mind is a most dangerous moment. When that thought comes you cannot become *amāni*, you cannot offer respect to one and all. You will demand respect and thereby run after name, fame and prestige. Then your heart will be polluted. If you keep this thought in your heart you will go to hell. Therefore Mahaprabhu has taught us in his *Śikṣāṣṭaka* (3):

*trṇād api sunīcena taror iva sahiṣṇunā  
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*

Be humbler than a blade of grass in the street. Be as tolerant as a tree. Don't demand respect. Rather, offer respect to one and all. Then you can do *hari-bhajana*. If you don't possess these qualities you cannot do *hari-bhajana*.

This cannot be practiced artificially. It is a natural thing. If you do it artificially it will be hypocrisy. Krishna is in your heart. He knows what you are whispering in your heart, what thoughts are there in your mind. You cannot cheat Him. How many days can you act artificially? Mahaprabhu teaches this, and Srila Kaviraj Goswami, one of the dearest devotees of Sriman Mahaprabhu, says, “Make a garland of this verse, put it around your neck, and do *hari-bhajana*.” Otherwise you are not doing *hari-bhajana*. Your *bhajana* will be *kevala kaitava*, only cheating.

This material world is such a dreadful, dangerous, nasty place. Srimad Bhaktisiddhanta Goswami Prabhupada has said, “This is not at all a fit place for any gentleman to live.” In such a dangerous situation, who will save us? The dear devotees of Sriman Mahaprabhu, the *gauḍīya-vaiṣṇava-ācāryas*, are our saviors.

*Śrīmad Bhāgavatam* 11.26.32 states:

*nimajjyonmajjatām ghore  
bhavābdhau paramāyaṇam  
santo brahma-vidah śāntā  
nau dṛḍhevāpsu majjatām*

The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.

This material world is known as *bhava-sāgara*, the dreadful ocean of material existence. We have been drowning here for millions of lives and are in



need of a strong boat. That strong boat is the *brahma-vidah-sādhus*, the *gauḍīya-vaiṣṇava-ācāryas*.

One should understand that this material world is *duḥkhalāyamaśāśvatam*—a temporary, illusory world full of unlimited miseries. *Pade pade vipadāni* — at every step there is danger. But those who are fortunate enough to have accepted the lotus feet of a *mahad-guru*, a dear devotee of Sriman Mahaprabhu, are protected. Such gurus teach how to serve Krishna. Srila Rupa Goswami states in his *Bhakti-rasāmṛta-sindhu* (1.1.11):

*anyābhilāṣitā-śūnya jñāna-karmādy-anāvṛtam  
āmukūlyena kṣṇānu-śīlanam bhaktir uttamā*

When first-class devotional service develops one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krishna favorably, as Krishna desires.

Srila Rupa Goswami teaches what is *uttama-bhakti*, real *bhakti*, the best type of *bhakti*. The phrase *āmukūlyena kṣṇānuśīlanam* is most important and significant. In English you say, “to serve Krishna favorably,” but that is not sufficient to understand this verse. What does it mean to serve Krishna favorably? To serve Krishna in such a way that Krishna will be pleased. His pleasure is the only requirement in our life. We are *jīvera* ‘*svartipa*’ *haya kṣṇera* ‘*nitya-dāsa*’—as His eternal servants, our duty is to render loving service to Krishna [Cc. *madhya* 20.108]. Serving Krishna with pure love means to serve without expecting anything in return. If you want something from Krishna in return for your service, that is not service. ❧

— From *The Worship of Sri Guru*. Gopal Jiu Publications. Bhubaneswar, India. 2000.

## KRISHNA KATHA IS LIFE From the Life of Jayadev Goswami

Padmavati, sometimes called Padma, was the wife of Jayadev Goswami, the famous author of *Gīta-govinda*. It is said that once Padma was visiting with the queen of the *gajapati* king of Puri. Knowing that Padmavati was cent-per-cent dedicated to her beloved husband, the queen, deciding to joke with Padma, told her that Jayadev had unexpectedly passed away while he was praying in the temple of Lord Jagannath. Much to everyone’s shock, as soon as she heard these words, Padmavati, feeling great separation from her devotee husband, clutched her heart and suddenly fell to the ground lifeless. The king was informed, and he called for Jayadev to tell him the sad news concerning the mischief of his queen. To his surprise, Jayadev didn’t



Unknown artist

Padmavati and Jayadev

seem disturbed. He merely asked to be taken to the remains of his wife. When brought before the body of Padmavati, Jayadev began sweetly singing a line from *Gīta-govinda*: *priye cāru-śīle muñca mayi mānam anidānam* — “My beloved, O graceful one, give up this causeless aversion.” This line is part of the tenth *sarga* of Jayadev’s *Gīta-govinda*. It was sung by Krishna to Srimati Radharani when he was once trying to soothe her sulky pique.

Hearing Jayadev reciting this line, Padmavati regained her external senses, got up, and began singing the song with Jayadev.

By bringing Padmavati back to life in this manner, Jayadev brought further meaning to the *gopīs*’ statement to Krishna in *Bhāgavatam* (10.31.9) *tava kathāmṛtam tapta-jīvanam* — [Oh Krishna,] the nectar of your *kathā* bestows life. ❧

— Adapted from Asutosh Nayak’s. *Bhaktara Jagannātha*. Published by Sri Govinda Charan Patra, Orissa Book Store. Cuttack. 1998. Oriya. Translated by Balaram Avatar Das.

**PRAYERS TO THE SUPREME  
SPIRITUAL MASTER**  
**Śrī-Kṛṣṇāṣṭakam 2**  
**by Adi Shankaracharya**

*vasudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam  
devakī-paramānandam kṛṣṇam vande jagad-gurum*

To the Supreme Lord and spiritual master, Krishna, the son of Vasudeva, the greatest transcendental joy of Devaki, and the crusher of demons like Kamsa and Chanura, I offer my respectful obeisances.

*ataśī-puṣpa-saṁkāśaṁ hāra-nūpūra-śobhitam  
ratna-kaṅkana-keyūram kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, whose bodily hue resembles an *ataśī* (flax) flower, and who is beautifully adorned with various garlands, jewel-studded anklets, armlets and necklaces, I offer my respectful obeisances.

*kuṭīlālaka-saṁyuktam pūrṇa-candra-nibhānam  
vilasat-kuṇḍala-dharam kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, who is adorned with curly tresses of hair and dazzling earrings that decorate his resplendent full moon-like beautiful face, I offer my respectful obeisances.

*mandāra-gandha-saṁyuktam cāru-hāsam caturbhujam  
barhi-picchāva-cūḍāṅgam kṛṣṇam vande jagad-gurum*



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To the supreme spiritual master Krishna, who sometimes appears in a four-handed form as Vāsudeva, and who has an enchanting smile, a decoration of peacock-feathers on his head, and a body exhibiting the fragrance of the *mandāra* (hibiscus) flower, I offer my respectful obeisances.

*utphulla-padma-patrākṣam nīla-jīmūta-sannibham  
yādavānām śīroratnam kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, the crest jewel of the Yadava dynasty, who has eyes resembling petals of a fully-bloomed lotus flower and a bodily hue exactly like a fresh blue monsoon cloud, I offer my respectful obeisances.

*rukmiṇī-keli-saṁyuktam pūtāmbara su-śobhitam  
avāpta tulasi-gandham kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, who has attained the fragrance of *tulasī*\* and is decorated with beautiful yellow garments, enjoying variegated pastimes with Rukmini Devi, I offer my respectful obeisances.

[\*Translators note: The word “attained” has been used because Krishna’s bodily fragrance is originally like that of a *mandāra* flower (as indicated in verse 4), but due to constant contact with *tulasī* leaves, this fragrance has been overpowered, just like the fragrance of the *sugandharāja* (gardenia) flower overpowers all others in the night.]

*gopikānām kuca-dvanda kuṅkumāṅkita vakṣasam  
śrīniketaṁ maheśvāsam kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, the abode of Lakshmi Devi, the mighty bowman, and he whose chest carries vermilion marks imprinted from the breasts of the *gopīs*, I offer my respectful obeisances.

*śrīvatsāṅkam mahoraskam vanamālā-virājitam  
śaṅkha-cakra-dharam devaṁ kṛṣṇam vande jagad-gurum*

To the supreme spiritual master Krishna, who has a broad chest decorated with the *śrīvatsa* jewel, a splendid garland of forest flowers around his neck, and who bears the conch shell and discus in his hands, I offer my respectful obeisances.

*kṛṣṇāṣṭakam-idaṁ punyaṁ prātar-uthāya yaḥ paṭhet  
koṭi-janma kṛtām pāpam smaraṇena vinaśyati*

Anyone who meditates on Lord Krishna by reciting these *Kṛṣṇāṣṭakam* prayers at dawn will have all the sins committed in millions of previous lives destroyed. ❀

— Translated by Bhakta Harshad Marathe from the Sanskrit at: [www.stutimandal.com](http://www.stutimandal.com)



# Sri Krishna Kathamrita Bindu

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## Highlights

- **NOT FOR ADVERTISING**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **WHEN VRINDAVAN ENTERS THE HEART**

*Srila Jiva Goswami's Gopāla-campūḥ*

- **MOST FORTUNATE**

*Hari-bhakti-vilāsa 11.478*

- **THE GLORIOUS AGE OF KALI**

*The Poet Haridas*



## NOT FOR ADVERTISING

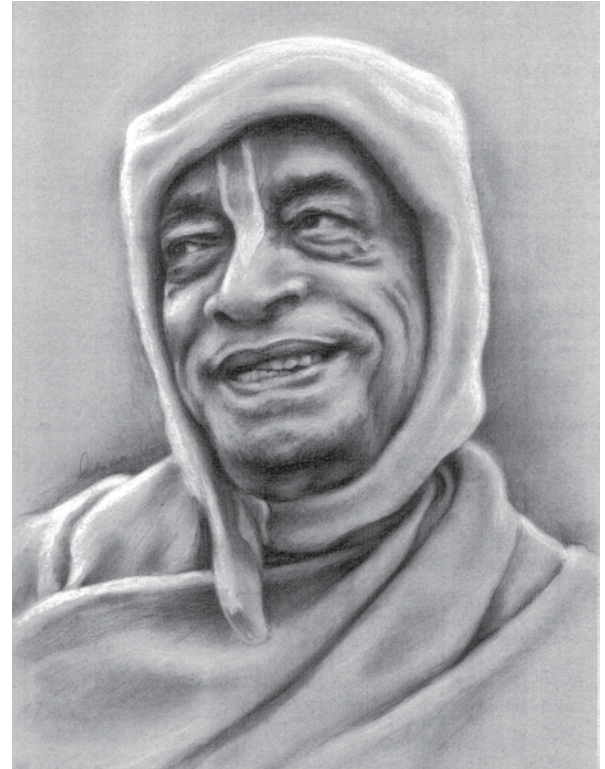
*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Regarding your special worship of Lord Nityananda, Srila Narottama Das Thakur has sung, *gaurāṅga balite habe*... — when will that time come when torrents of tears pour from my eyes simply by uttering the name of Gauranga? Narottam Das Thakur describes that the symptoms of Lord Nityananda's mercy are detachment from material sense enjoyment, because without being freed from the attachment for material sense enjoyment, no one can enter into the transcendental pastimes of Radha and Krishna.

*Rādhā-kṛṣṇa-līlā* is perfectly understood by following the instructions of the Six Goswamis. All these favors and mercy of the *ācāryas* and incarnations go together. It is not that if I receive the favor of one section I will be reluctant to receive the favor of other sections. It is very good to have received Lord Nityananda's favor, but if we are actually favored by Lord Nityananda then our business will be to please Lord Chaitanya. And if Lord Chaitanya is pleased, then we can easily understand the truth of Radha Krishna through the mercy of the Goswamis.

The above verse [*gaurāṅga balite habe*] means that as soon as one chants the name of Lord Chaitanya he will feel transcendental ecstasy. All of us should wait for this stage of life. Transcendental ecstatic symptoms certainly become manifested in a devotee's body, but they should not be exhibited amongst common men. When



Drawing by Drdha Das

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Lord Chaitanya met Ramananda Ray, both of them felt ecstasy by embracing one another. But as soon as Lord Chaitanya saw that Ramananda Ray was in the company of some outsider brahmins, he checked himself. This is described in our *Teachings of Lord Chaitanya*.

Transcendental symptoms of ecstasy certainly are auspicious, but they are not for advertising to others. One should



not advertise directly or indirectly that one is feeling like this. That should be checked. Otherwise one will gradually become a *sahajiyā*, one who takes spiritual advancement as something material. Actual spiritual advancement means detachment from everything material. Detachment from material activities means attachment for spiritual activities, for devotional service. Our energy has to be utilized. When it is materially detached it means our spiritual activities will increase with greater enthusiasm.

Lord Chaitanya is the combined form of Radha Krishna. If Chaitanya is pleased, then Radha and Krishna automatically become pleased. Our Krishna consciousness mission is to execute the will of Lord Chaitanya. In my old age I am trying to just offer a little service according to my capacity to Lord Chaitanya's mission. I have not come here for some personal credit. I have come here on the order of my spiritual master, who is non-different from Lord Nityananda.

You are all helping me in the execution of my mission, so please do not try to do anything beyond the jurisdiction of my instructions. I have already instructed that each and every one of you should regularly chant sixteen rounds of the *mahā-mantra*, follow the four regulative principles, chant the *hare kṛṣṇa* mantra on the streets, try to distribute our books and literature — and specifically in San Francisco you should observe the annual *Ratha-Yātrā* festival very gorgeously. I can assure you that if you follow my instruction as mentioned above, there is no doubt that through me, my spiritual master Srila Bhaktisiddhanta Saraswati Thakur will be pleased, and through his mercy Lord Nityananda will be pleased. In this way Lord Chaitanya and ultimately Radha Krishna will be pleased, and thus your life will be successful. ❧

— Letter of 3 June 1970.

## WHEN VRINDAVAN ENTERS THE HEART

*Adapted from Srila Jiva Goswami's*

*Śrī Gopāla-campūḥ*

*Pūrva-campūḥ, chapter one*

The place named Goloka is supremely glorious. How can anyone say it is ordinary? To the demigods it is an ocean of nectar. To the poets it is filled with glory. To the followers of religion it is wonderful religious deeds personified. To those who meditate on the supreme it is the bliss of seeing the supreme directly. To the devotees of the Lord it is ecstatic love for him. *manyanta ity aneka-mata-parāṁṣṭatayā*

*dṛṣṭaḥ* — Thus, according to the different conceptions, they all see Goloka in different ways.

It is also said:

*kiṁ tejaḥ kiṁ nu citraṁ kim uta naṭa-kalā kintarāṁ  
ko'pi lokah  
kiṁ vā premā sa sāṅśād iha kalita-vapur yaḥ śukena  
pragūṭiḥ  
itthaṁ tal-lokapāla-pramukha-diviṣadāṁ saṁhatis  
tarkayanti  
tasmin govinda-dhāṁni pratidinam ayate sambhramāṁ ca bhramāṁ ca*

“What glory is this?” “What wonders are these?” “What kind of dancing is this?” “What world is this?” “What kind of love is this, love standing before us like a person, love glorified by Sukadev Goswamī?” The demigods ruling the planets question and guess in these ways. Day after day they feel bewilderment in awe about Sri Krishna's abode. (Text 31)

*tad evaṁ buddha-paddhatim apy atītavān asau  
lokaḥ prasabhaṁ buddhi-madhyam adhyāro-  
hati* — Krishna's world of Goloka is beyond the material intelligence's power of understanding.



### Nāma-tattva

## MOST FORTUNATE Hari-bhakti-vilāsa 11.478

*te sa-bhāgyā manuṣyeṣu kṛtārthā nṛpa niścitam  
smaranti ye smārayanti harer nāma kalau yuge*

O king, those who have taken birth in the human form of life in Kali-yuga are to be considered the most fortunate if they remember Krishna's holy names and preach the glories of those holy names to others. They have certainly attained the goal of life. ❧

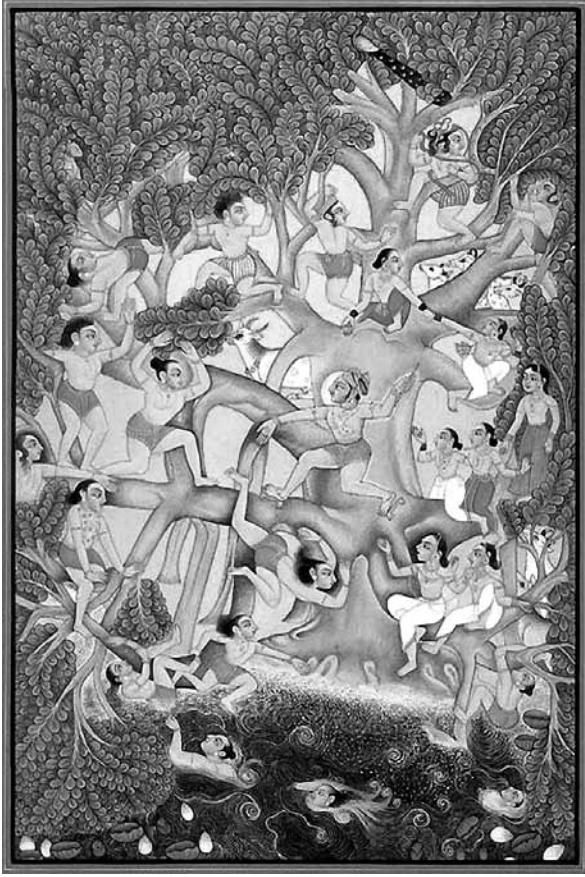
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Unknown artist



Cowherd boys playing in the trees of Vraja

Even so, that spiritual world forcibly enters the intelligence:

*ye ye prītiṁ dadati viṣayā ye ca tat-tad-vidūrās  
teṣūtkañṭhā mama nahi kadāpy atra satyaṁ karomi  
kṣṇe snehaṁ bata vitanute yaś ca yatrāpi kṣṇaḥ  
śaśval-lokaṁ sa tu sarabhasaṁ māṁ didṛkṣuṁ karoti*

Truly speaking, I do not hanker after material sense objects, objects that sometimes bring pleasure and sometimes bring no pleasure. But a certain person who imparts love of Krishna has forcibly placed in me the hankering to see the eternal world where Krishna lives. (32)

*yaśyākarnanam apy apūrvam amīta-brahmāṇḍa-koṭi-vraje  
vaikuṇṭheṣu api vāñchitāṁ kim aparāṁ yal-lālasā śrīr api  
goloke sa tu bāndhavāgrimatayā vibhrajate sarvadā  
yeṣāṁ tan-madhurīmṇi hanta mama haṁ majjam muhuh sajjati*

When they hear of Goloka's unique glories, the people in numberless millions of material universes and even in the Vaikuntha worlds yearn to go there. What to speak of them, even Goddess Lakshmi yearns to go to Goloka. Accompanied by his friends and kinsmen, Krishna eternally enjoys glorious pastimes in Goloka. Again and again plunged in Goloka's sweetness, my heart yearns to go there. (33)

Ah! What am I doing? I have rashly begun a description of Goloka. I do not see how I will have the power to complete my description. First I will gaze at this meditation on the beauty and glory of Krishna's pastimes in the quadrangular world of Goloka:

*gavāṁ kṣepaś cāraṁ prati sakhibhir ākrīḍa-paratā  
muḥus tāsāṁ dūre gamanam anusambhālana-vidhiḥ  
tad-āhvānaṁ tāsu kramam anuwiśṛtiḥ savayasāṁ  
punaḥ kṛḍāveśaḥ smṛti-padatayā kṣobhayati naḥ*

His setting out the cows to graze, his eagerness to play with his friends, his walking far away from the cows again and again, the way he observes them, calls them, moves in their midst, and lets them wander off again — in all these ways playful Krishna, entering my memory, agitates my mind again and again. (34)

It is also said:

*kva cāpi kṣṇa-rāmau tau kara-baddha-karau mithaḥ  
hasantau hāsayantau ca kurvāte cittam ākulam*

When will Krishna and Balaram, holding hands, laughing, and joking, make my heart overwhelmed with love? (35)

It is also said:

*vrkṣāṁ anikurayantu vidrūta-daśām adrīṁ nayantu drutaṁ  
stambhaṁ cāmbhasi lambhayantu saritāṁ kiṁ vā  
praticīnatām  
veṇu-dhvāna-ghaṭā yato 'tinikaṭāt kasmād akasmād balāt  
karṇābhyarṇa-gatā iva sphuṭam amūn dhunvanti  
tad-dhyāyinaḥ*

The sound of Krishna's flute causes the trees to push out new shoots, the hills to quickly melt, the water to become solid, and the rivers to flow backwards. Due to which force does this sound, suddenly heard very clearly and near, makes those who meditate on it tremble? (36)

*Yatas tad-anubhavināṁ sukhaṁ tu manasi  
sphurad api na vaktum īśyate* — I have no power to describe the happiness arising in the hearts of those who meditate on Krishna:

*yaśmin harir yāti vihāra-hetos  
tasmin mudā phullati cet kuto'pi  
na tatra prcchā na ca vakṛtā tan  
na prcchyaṁ etan na ca vācyaṁ asti*

If the heart in which Krishna enters to enjoy His pastimes, blossoms with joy, then there could be neither questions nor descriptions about it. That is to say that neither one could inquire about it, nor has the power to describe it. (37)

*Idaṁ ca sūjana-matim atīvākaraṣati* — the following verse attracts very much the hearts of the devotees:

*gāyanti tatra dhalalāḥ paripālayantaḥ  
pārāvatīm madhura-rāgavatīm udasrāḥ  
janmādi-kṣṇa-caritāni ciraṁ gatāni  
smṛtvā yataḥ sapadi muhyati sarva eva*

In that place handsome cowherds, tears in their eyes, sing their cowherd song in a sweet rāga as they protect the cattle. This is so because by remembering Krishna's earlier pastimes beginning with His birth, absolutely everyone is enchanted. (38)

*Aho kutaḥ kuto vā manaḥ saṁnyamanīyam,  
yato goṣṭhāni ca tāni draṣṭum manaḥ prasabham  
utkaṇṭhayanti* — Aha! How can one hold back a heart that yearns to see the land of Vraja?

*virājat-kastūri-dyuti-parimalair gomaya-maya-  
ṣphurac-cūṛṇaiḥ sadma-pratikṛti-vapurhṛis taru-varaiḥ  
divā nūtnair vatsair niśi surabhijidbhiḥ surabhibhiḥ  
samānād goṣṭhāni pratimati diśanti smṛti-śatam*

With its blossoming flowers, glow and fragrances, dust raised by the cows, palatial trees with their trunks resembling buildings, its days filled with young calves, and its evenings filled with *surabhi* cows that defeat the sweetest fragrance, the pasture lands of Vraja give to every heart hundreds of memories. (39) ❀

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— Jiva Goswami. *Śrī Gopāla-campū*. English transliteration from www.granthamandira.org.



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## THE GLORIOUS AGE OF KALI The Poet Haridas

(Kāmoda-rāga)

*iha kali-yuga dhanya nityānanda śrī-caitanya  
patita lāgiyā avatāra  
dekhi jīva baḍa dukhī haiyā sa-karuṇā āṅkhi  
hari-nāma gānthi dila hāra*

Kali-yuga is a fortunate and glorious time because Lord Chaitanya and Lord Nityananda descend to this world to save the fallen souls. Being most unhappy seeing the souls here, the two Lords compassionately string a necklace of the holy names.

*nija-guṇa prema-dhana dilā gorā jane jana  
patitere āge dāna kare  
nija bhakta saṅge kari phire prabhu gaura-hari  
yāciyā yāciyā ghare ghare*

Lord Gaura Hari's desire is to bestow the great treasure of spiritual love upon all the fallen souls. Thus, accompanied by his devotees, he goes from house to house, begging and begging everyone to please accept his gift.

*jaḍa paṅgu andha yata paśu pākṣī āra kata  
kāṇḍāyala nija prema diyā  
preme saba matta haiyā anna jala teyāgiyā  
phire tārā nāciyā gāiyā*

To the fools, the lame, the blind, and even to the animals and birds, he gives his gift of ecstatic spiritual love. Receiving this *prema*, everyone becomes mad. Unconcerned even for food and drink, they happily sing and dance.

*hena prabhu nā bhajimu janamiyā nā marimu  
hārāimu nityānanda nidhi  
kahe hari-dāsa chāra kona gati nāhi āra  
hena yuge vañcita kaila vidhi*

Yet I did not worship such a Lord! Being born and not yet dying, I have not accepted the treasure of Lord Nityananda! The worthless Hari Das says: Even though there is no other hope in this age, destiny has cheated me of this treasure. ❀

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- **AVOIDING FAKE GURUS**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **KRISHNA IS ONLY PLEASED WITH LOVE**

*Srila Lochan Das Thakur's Śrī Caitanya-maṅgala*

- **SERVICE TO GURU**

*Sri Srimad Gour Govinda Swami Maharaja*

- **EVEN DRUNKARDS AND BRAHMIN KILLERS**

*Brahma-vaivarta Purāṇa*



## AVOIDING FAKE GURUS

*His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupada*

**Reporter:** Don't you feel that people are suspicious because of their experience with fake gurus? If you went to a quack dentist and he broke your tooth, you might be suspicious about going to another dentist.

**Srila Prabhupada:** Yes. Naturally, if you are cheated, you become suspicious. But this does not mean that if you are cheated once you will always be cheated. You should find someone genuine. But to come to Krishna consciousness you must be either very fortunate or well aware of this science. From the *Bhagavad-gītā* we understand that genuine seekers are very few: *manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye* — out of many millions of people, there may be only one who is interested in spiritual life [Bg. 7.3]. Generally, people are interested in eating, sleeping, mating, and defending. So how can we expect to find many followers? It is not difficult to notice that people have lost their spiritual interest. And almost all those who are actually interested are being cheated by so-called spiritualists. You cannot judge a movement simply by the number of its followers. If one man is genuine, then the movement is successful. It is not a question of quantity, but quality.



Drawing by Anuradha Dasi

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

**Reporter:** How many people you think might have been taken in by fake gurus.

**Srila Prabhupada:** Practically everyone. There is no question of counting. Everyone.

**Reporter:** This would mean thousands of people, wouldn't it?

**Srila Prabhupada:** Millions. Millions have been cheated, because they want to be cheated. God is omniscient. He can understand your desires. He is within your heart, and if you want to be cheated, God sends you a cheater. ❀

— Excerpted from *Science of Self Realization*, chapter two. Bhaktivedanta Book Trust. Los Angeles.

## KRISHNA IS ONLY PLEASED WITH LOVE

*Adapted from Srila Lochan Das Thakur's  
Caitanya-maṅgala, Madhya 1.7-15*

After receiving initiation at Gaya from Srila Iswara Puri, Sri Gaurasundar, the son of Mother Sachi, returned to Nadiya with a happy heart. One day, Vishwambhar gave transcendental knowledge to some pure brahmin boys of Nabadwip who were his students. Lord Gaura Hari said:

*paḍa eka satya vastu — kṛṣṇera caraṇa  
sei vidyā — yāthe hari-bhaktira lakṣaṇa*

You should study only the one truth — Krishna's feet. One who knows that truth has the ornament of devotion for the Lord. (Text 11)

*tāhā vinu avidyā sakala śāstre kahe  
rādhā-kṛṣṇa-bhakti vine keho saṅgī nahe*

The *śāstras* describe that anything other than this is ignorance. Do not study anything other than devotion to Sri Sri Radha-Krishna! (12)

*vidyā-kula-dhana-made kṛṣṇa nāhi pāya  
bhaktite se anāyāse pāi yadurāya*

Persons intoxicated with pride in their learning, wealth, and birth do not attain Krishna. By devotional service one easily attains Krishna, the Lord of the Yadus. (13)

*bhakti rase vaśa kṛṣṇa dekhaha vicāri  
eta kahi śloka paḍe śāstra-anusāri*

Krishna is conquered by the nectar of devotional service. To prove this I quote these words from the *śāstras*: (14)

*vyādhasyācaramaṇaṁ dhruvasya ca vayo vidyā gajendrasya kāmā  
kubjāyāḥ kim u nāma rūpam adhikaṁ kim tat sudāman  
dhanam  
vanīśaḥ ko vidurasya yādavapater ugrasya kim paunruṣaṁ  
bhaktiḥ tuṣyati kevalam na ca guṇair bhakti-priyo mād  
havaḥ*

Where was the hunter Dharma's piety, Dhruva's maturity, and Gajendra's knowledge? Where was Kubja's beauty? Where was Sudama's wealth? Where was Vidura's noble birth? Where was Ugrasena's chivalrous strength? Lord Madhava is pleased

only by devotional service and not by material qualifications. (Text 15, quoting Rupa Goswami's *Padyāvalī*, text 8). ❀

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## SERVICE TO GURU

### Sri Srimad Gour Govinda Swami Maharaja

In *Gurv-aṣṭaka* (verse 8) we sing:

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi*

By the mercy of the spiritual master one is benedicted by the mercy of Krishna. Without the grace of the spiritual master one cannot make any advancement.

If someone is fortunate and gets the mercy of *guru-pāda-padma*, then he very easily gets the mercy of



### Nāma-tattva

## EVEN DRUNKARDS AND BRAHMIN KILLERS Brahma-vaivarta Purāṇa quoted in Hari-bhakti-vilāsa 11.494

*hanan brāhmaṇam atyantam kāmato vā surāṇaṁ piban  
kṛṣṇa-kṛṣṇety aho-rātraṁ saṅkīrtya śucitām iyāt*

Even a person who has murdered an exalted brahmin or voluntarily drunk liquor will become purified if day and night he chants: “Krishna! Krishna! Krishna! Krishna!” ❀

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— Sanatan Goswami. *Śrī Śrī Hari-bhakti-vilāsa*. English translation by Sri Kusakratha Das. Krishna Library. Culver City, California. 1992.



Krishna. If guru is pleased, then Krishna is pleased. If guru is displeased, then where is your existence? You will have no existence at all. At any cost you should please guru. In *Bhāgavatam* 10.80.34, Krishna has said:

*nāham ijjā-prajātibhyāṁ tapasopasāmena vā  
tuṣyeyāṁ sarva-bhūtātmā guru-śuśrūṣayā yathā*

I, the soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances, or self-discipline as I am by faithful service rendered to one's spiritual master.

This was spoken by Krishna to Sudama Vipra when Sudama came to visit him in Dwarka. "I am not pleased with the person who very strictly follows the rules and regulations, the principles of *dharma*, or who strictly follows the principles of *brahmacārī* or *grhastha* life, *vānaprastha*, or *yati-vrata*, *saṁnyāsa*. But I am very pleased with that person who is always engaged, day and night, twenty-four hours, with a simple heart — not with a duplicitous heart — in the service of guru.

This is our teaching. All previous gurus, sadhus, *mahājanas*, have taught us by observing this in their own lives. Sriman Mahaprabhu, who is Krishna himself, came as a devotee, sadhu, *ācārya*, to teach us practically by his own example.

## Two Types

There are two types of service to guru, *paricaryā-rūpa sevā* and *prasaṅga-rūpa sevā*. To hear *hari-kathā* from the lips of *guru-vaiṣṇava-sādhū* is *prasaṅga-rūpa sevā*. Hearing, *śravaṇam*, is a service, a *sevā*. It is a *sevā* that begins with the ear. Srila Jagadananda Pandit says in *Prema Vivarta*, chapter 6, that by hearing *hari-kathā*, *kṛṣṇa-kathā*, from guru — *sādhū-saṅge nija tattva abagata hana* — then the *jīva* can understand, "Who am I?" "I am kṛṣṇa-dāsa, Krishna's eternal servant. I am not a member of this material family. I am one of the members of Krishna's family." *Sādhū-guru* is one of the members of Krishna's immediate family. The guru's family means Krishna's family. "I belong to my guru's *parivāra*, family. Therefore my duty is to serve the *śrī-aṅga*, the transcendental body of guru." That is *paricaryā-rūpa sevā*. Of the two types of service, *prasaṅga-rūpa sevā* and *paricaryā-rūpa sevā*, *paricaryā-rūpa sevā* is superior.

Sriman Mahaprabhu manifested *paricaryā-rūpa sevā* during his pastimes. Govinda was the personal servant

of Sriman Mahaprabhu. When Mahaprabhu was in Jagannath Puri *dhāma*, he stayed in Kasi Misra's house in a small room known as Gambhira. That place is now known as Radha Kanta Math. Govinda was Mahaprabhu's personal servant. Govinda was the disciple of Ishwara Puri, which means that Govinda was the godbrother of Sriman Mahaprabhu. However, Ishwara Puri ordered Govinda to go and serve Sri Krishna Chaitanya. Govinda was serving Mahaprabhu all day long.

Once, to practically teach us, Mahaprabhu manifested a very wonderful *līlā*. Daily, after his midday meal, Mahaprabhu would take some rest and Govinda would massage his legs. When Mahaprabhu would fall asleep, Govinda would get up and take his meal. This was a daily activity.

Once after taking his *prasāda*, Mahaprabhu lay down at the threshold of the narrow doorway. Govinda's *sevā* was to massage Mahaprabhu's legs and help him to sleep. Govinda requested, "Please, just turn over so that I may go to the other side of the room and do my service." Mahaprabhu said, "I am very tired, Govinda. I cannot turn over on my side. You do what ever you like. I cannot move.



The enchanting form of Shyamasundar Krishna

Unknown artist. Gita Press, Gorakhpur.



I am very tired.” This is a very wonderful *līlā*. Govinda thought, “What can I do? Shall I neglect my service today? Then what is the use of this life?” This *sevā*, *paricaryā-rūpa sevā*, is the best type of *sevā*.

### Pure Intelligence

One who is a real *sevaka*, a real servant, is not a hypocrite. If one is outwardly posing as a servant but inside is something else, then he is a great hypocrite. If one thinks that by serving and flattering he will get some material gain, then this is great hypocrisy. A real *sevaka* is a servant who wants nothing for himself. One who is serving for the pleasure of guru gets the mercy of Krishna. Krishna has said in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

To those who are constantly devoted to serving me with love, I give the understanding by which they can come to me.

He who is doing *prīti-pūrvakam*, *bhajana* with love, who is constantly attached to Krishna, constantly engaged in the loving service of guru, he gets the mercy. Krishna gives him



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pure intelligence. Govinda got that intelligence. He spread his cloth over the transcendental body of Mahaprabhu, crossed over his body and went to the other side of the room to massage his legs. While he was massaging, Mahaprabhu fell asleep. Still, Govinda continued massaging.

After one hour Mahaprabhu got up and asked Govinda, “Have you taken your food?”

“No.”

“Why have you not taken your food?”

“How can I take? I am on this side of the room. How can I go to the other side?”

“How did you come to this side? Why didn’t you leave the same way you came?”

“Why shall I go? By coming to this side I think I committed some wrong. Still I had to do it because this is my *sevā*. I should not be prevented from doing my *sevā*. This service is for your pleasure, not for my pleasure or happiness. I can do anything for your pleasure. Why shall I take food to fill my belly for my own happiness? I cannot do that.” This story is a practical example how *paricaryā-rūpa sevā* is a superior type of *sevā* to *prasaṅga-rūpa sevā*.

### The Fruit of Love

*Paricaryā-rūpa sevā* is *vapu-sevā*, serving the body of guru, and *prasaṅga-rūpa sevā* is *vāṇi-sevā*, serving the guru’s instructions. Mahaprabhu has exhibited this. The chief result of *guru-sevā* is developing love at the lotus feet of Krishna, *kṛṣṇa-prīti-vidhān*, to give pleasure to Krishna. All other marginal results are *ānuṣaṅgika-sevā*, automatically obtained by service. For example, the chief purpose of planting a mango tree is to get the juicy mango fruit. But *ānuṣaṅgika*, automatically, you also get very cool shade. The mango grows up, develops branches, and gives cool shade. Although shade was not the purpose of planting the mango tree, it is automatically received. Similarly, the chief result of *guru-sevā* is *kṛṣṇa-pāda-padme-prīti*—to develop love at the lotus feet of Krishna. All other results are secondary or marginal fruits, *taṭasthā-phala*. ❧

— From *Worship of Sri Guru*. Gopal Jiu Publications. Bhubaneswar, Orissa. 2000. Pages 94-97.



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## DIFFICULT PARENTS

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

I am very much encouraged that despite so many difficulties and tricks of *māyā* that you are still desiring Krishna so much. Thank you very much. In order to attain the topmost perfection of this human form of life one simply has to try for Krishna with enthusiasm and patience, and all obstacles will be overcome. If you are determined in this way to be his devotee, Krishna will provide some happy solution. But even if he puts us into extreme difficulty, we must always be prepared to consider everything as his special mercy, that he is testing our sincerity, or that this trouble is nothing to what we deserve. Just see Prahlad Maharaja! His father tried to kill him many times! At least I don't think your father is trying to kill you. And after Krishna in the form of Lord Nrsimhadeva came and killed Hiranyakasipu, Prahlad prayed to Krishna to have mercy on his demon father. So we must take the instruction to respect our parents, and to be kind and very tolerant and patient with them, and very soon I promise you everything will be all right.

I am very pleased that you are chanting regularly. This will save you and protect you from all misfortunes. Chant Krishna's name regularly, think about him all the time, and your love for him will keep you



Painting by Tripti Dasi

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

free from any bondage. Also, you must try somehow to avoid eating any meat, fish or eggs. Be very strong in this respect, and eventually your parents will appreciate your determination, especially if you are otherwise always very kind to them. ❀

— Letter to Patty Dorgan, 17 November 1971.

## **SAME AS THE SERVICE OF THE GOPIS** *Srila Bhaktisiddhanta Saraswati* *Thakur Prabhupada*

The perfect chant of the name of Krishna is available to all souls. It is identical with the amorous service of the spiritual milkmaids of Vraja. This is the sum and substance of the teachings of Sri Chaitanya Mahaprabhu. Conversely, those who do not perform the congregational chanting of the name of Krishna in the manner that is free from offense are not in a position to realize the nature of divine amour. Those who miss such realization remain subject to the abject slavery of mundane lust. ❧

— *Sri Chaitanya's Teachings*. Edited by Bhakti Vilas Tirtha Goswami. Sree Gaudiya Math. 1989. Madras. Page 606.

## **BIG ENDEAVORS AND UNHEALTHY RELATIONSHIPS** *Srila Bhaktivinode Thakur* *Śrī Caitanya-śikṣāmṛta*

Unhealthy relationships are also forbidden for the *vaidha-bhakta*, a practitioner of regulated devotional service. There are four types of unhealthy relations: with disciples, with associates, with servants, and with friends. By taking unqualified people as disciples for wealth and power, great disturbance is created in the *sam-pradāya*. The *vaiṣṇava* will not initiate disciples if there are no qualified persons. By taking association of those who are not devotees, many types of sinful habits will appear. Therefore such association should be given up. It is not beneficial to take servants unless they are devotees. In making friendship as well, the devotee should first consider if that person is a *vaiṣṇava*.

The devotee should give up enthusiasm for big endeavors in three situations. If the person has no funds in the beginning, he should not attempt the work. If his life is nearly finished he should not start a big project. If the work requires a lot of manpower and he has no way of getting assistance, then he should not attempt the work. Such things create an obstacle in devotion. If huge projects for temple, hall, or ashram are difficult to execute, then they should not be considered. ❧

— English translation by Bhanu Swami. Unpublished manuscript.

## **KRISHNA'S BRAHMACARI LIFE** **PART ONE: SNEAKING AWAY** *Adapted from Srila Jiva Goswami's* *Gopāla-campū, part 2, chapter 8*

After the completion of their sacred thread ceremony in Mathura, Krishna and Balaram desired to learn the four Vedas and their various branches. They decided that they should follow the same process as others: "According to the ancient sages one should study by going to the *gurukula*. Though Vyas and others of great stature would be suitable as gurus and are well known, they will realize that we two already have all knowledge. Therefore they will hesitate to be our guru. We want to pursue all this attractive education. Though we have knowledge by our natures, it is best that we go to the *gurukula*. If we break the rules it will not be auspicious for the world. A person who is fixed in *śabda-brahma* and worships Shiva would be the best guru. The great soul Sandipani of a dynasty from Kasi is a worshiper of Shiva. He previously went to Prabhas and now lives in Avanti, a place emanating happiness and near to a Shiva temple. We should go there, but in such a way that others do not know. Otherwise, if it is widely known that we have gone far away, our enemies will give trouble to the Yadus. And if that happens then all of the people of Vraja from our father's family down to the paid servants will give up their bodies. What to speak of mother Yasoda, who displays the most intense pain to all people."

After considering in this way, they devised a plan to inform only the leading Yadus, while simultaneously fooling all others [so that no enemy would think of attacking]. They popularized the rumor amongst everyone that they were performing vows in a secluded place in Mathura [so that no one would think that they had gone far away]. Understanding the fact that their going away should be kept a secret, and to console the grief-stricken Vasudeva, Devaki and Rohini, Krishna said, "If Balarama is with me, it is as good as if ten million of my intimate associates are with me. We derive unparalleled strength from your blessings. Therefore there is no one



Calcutta wood print, British Library, Unknown artist.



Balaram and Krishna

in all the three worlds who can conquer us. So please don't worry." Hearing this, Vasudeva and Devaki [who were aware of his opulences as the supremel] were relieved, but Rohini [who was always absorbed in maternal love free from any conception of Krishna's supreme position] was still in anxiety.

Since one should not accept a vehicle until *brahmacārī* life is finished, Krishna and Balaram accepted their own strength as their carriage [they walked]. They saw many picturesque villages along the way. When they saw cowherd villages, they would become stunned [remembering their childhood pastimes in Vraja]. Eventually they arrived at Avanti. Though dressed in simple *brahmacārī* clothing, they attracted all people's eyes because of their effulgence. But no one could recognize them.

*rāmam ajānan jyotiḥ param iha pānthās tadāvantyaḥ  
timīram jyotiḥ kiṁ vety ajite dṛṣṭe tu sandidihuh*

When passersby in Avanti saw the camphor-like effulgent Balaram, they could only identify him as the topmost light. However, when they saw the dark-hued yet effulgent Krishna, they could not identify him and doubted whether he was actually a source of light or darkness. (Text 17)

(to be continued)

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— *Śrī Gopāla-campū*. English transliteration from [www.granthamandira.org](http://www.granthamandira.org).

## UNAFFECTED BY POISON AND MUNDANE WEAPONS *Viṣṇu Purāṇa, canto one, chapter 17*

*viṣṇuḥ śastreṣu yuṣmāsu mayi cāsau vyavasthitah  
daiteyāstena satyena mā kramantvā yudhāni me*

[When the demons were preparing to kill Prahlad Maharaja on the order of Hiranyaka-sipu, Prahlad told them:] “O demons! Lord Vishnu is situated in all these weapons. He is situated within you, within me, and within each and every thing. This is the infallible truth. Therefore, these weapons shall have no effect on me. (Text 33)

*hiranyakaśipu uvāca*

*bho bhoḥ sarpā durācāram enam atyanta durmatim  
viśajvālā kulair vaktraiḥ sadyo nayata sanikṣayam*

Hiranyakasipu said, “O deadly serpents! Destroy this foolish miscreant using your immensely venomous fangs.” (37)

*śrī paraśara uvāca*

*ity uktāste tataḥ sarpāḥ kuhakāstakṣakādayaḥ  
adaśanta samasteṣu gātreṣvatiṣolbaṇāḥ*

*sa tv āsaktamatiḥ kṛṣṇe daśyamāno mahoragaiḥ  
na vivedātmano gātram tat smṛtyāhlāda susthitaḥ*

Parashara Muni continued: Hearing this order of Hiranyakaśipu, those merciless snakes such as Takshaka bit Prahlad Maharaja on all parts of the body. But since Prahlad Maharaja was constantly immersed in the transcendental ocean of

love of Krishna, the biting of the serpents had absolutely no effect on him. (38-39) ❧

— Translated by Bhakta Harshad Marathe from the Gita Press edition published by Motilal Jalan.

## SEEKING TO UNDERSTAND RADHA'S LOVE Govinda Das

For more about the poet Govinda Das, see Bindu issue 25.

(Suha-i-rāga)

*śrī kṛṣṇa caitanya gorā śacīra dulāla  
ei ye pūrabe chila gokulera gopāla*

In his previous birth Sachi's son, fair Sri Krishna Chaitanya, was a cowherd boy in Gokul.

*keha kahe jānakī-vallabha chila rāma  
keha bale nanda-lāla nava-ghana-śyāma*

Some say he was Janaki's beloved, Lord Ramachandra. Others say He was Nanda's son, dark like a monsoon cloud.

*pūrabe kālīyā chila gopī-preme bhorā  
bhāviyā rādhāra varaṇa ebe haila gorā*

In ancient times he was dark, but now, overcome by personally experiencing the love the *gopīs* feel for him, he became fair like Srimati Radharani.



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Unknown artist

Radha in Separation

*chala chala aruṇa-nayana anurāgī  
nā pāiyā bhāvera ora ha-ila vairāgī*

Tears flowed from his reddened eyes. He could not find the limit of that ecstatic love. He renounced everything.

*sannyāsi vairāgī haiya bhrame deṣe deṣe  
tabu nā pāila rādhā-premera uddeṣe*

He accepted *sannyāsa* and wandered from place to place. He tried to understand Radha's love, but he could not.

*govinda-dāsiyā kaya kiśorī-kiśorā  
svarūpa rāmera sane sei rase bhorā*

Govinda Das says, it was in the company of Svarup Damodar and Ramananda Ray that Lord Chaitanya, overwhelmed, tasted the nectar of ecstatic love for Sri Sri Kishori Kishora, the teenaged divine couple. ❧

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## Highlights

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*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*
- **KRISHNA'S BRAHMACARI LIFE, PART TWO**  
*Srila Jiva Goswami's Śrī Gopāla-campū*
- **NOT ONLY FOR ARJUNA**  
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- **THE GLORIES OF SRI CHAITANYA MAHAPRABHU**  
*Śrī-caitanya-caritāmṛta Mahākāvya*

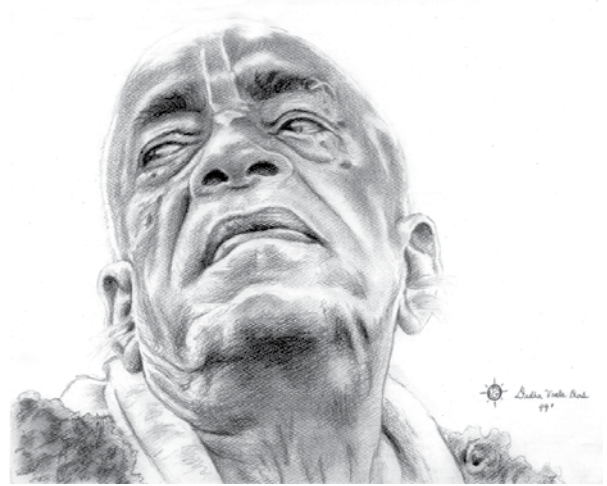


## DANDAVAT-CLASS OF MEN

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

This hearing process is very, very important. But people are not interested in hearing. They are simply busy in other duties. My Guru Maharaja used to describe those who were not interested in hearing as “*daṇḍavat*-class of men”, meaning those who only know how to offer *daṇḍavats*, obeisances. Anyone who would come to him, he would see whether he is a *daṇḍavat*-class of man or a hearing-class of man. *Daṇḍavats* are nice, but if one does not develop an interest in hearing, *śravaṇam*, then he is not making very much progress. Because I was a little interested in hearing, my Guru Maharaja accepted me as his disciple. He marked, “This boy is interested in hearing. He does not go away.” Actually, I could not understand what he was speaking in the beginning, but still I was very interested to hear him — out of curiosity or something like that.

So hearing is a very important thing. When Sri Chaitanya Mahaprabhu was talking with Sri Ramananda Ray on various subject matters, Ramananda Ray presented so many proposals: *varṇāśrama-tyāga*, giving up *varṇāśrama*; *jñāna*, the process of cultivating empirical knowledge; and *jñāna-miśra-bhakti*, *bhakti* mixed with empirical knowledge — and Krishna Chaitanya Mahaprabhu rejected all of them. He said, *eho bāhya, āge kaha āra* — “This is external. Please go further.”



Drawing by Dridha Das

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

Then Ramananda Ray quoted a verse that was spoken by Lord Brahma in *Śrīmad-Bhāgavatam* (10.14.3):

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitāṁ bhavadīya-vārtāṁ  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyaṁ*

Immediately Chaitanya Mahaprabhu accepted it, and said, *eho haya*, “This is nice. This is nice.” What is the meaning? *sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* — “You remain in your position.” It doesn't matter what you are. You may be Indian, you may be American, you may be European, you may be a brahmin, you may be a *śūdra*, you may be an engineer, you may be a doctor, you may be a fool, you may be a rascal.



Whatever it may be, it doesn't matter. *Sthāne sthitāḥ*— don't be disturbed. Don't try to change your position. But *jñāne prayāsaṁ udapāśya namanta eva*— don't speculate, "God is like this, God is like that." Give up this habit of mental speculation and become humble, *namra*. *Jñāne prayāsaṁ namanta*. *Namanta* means *namra*, offering obeisances or surrendering. In a surrendered, humble spirit, try to hear about the Supreme from realized souls — *san-mukharitām*. This is the process. Don't hear from professional persons. If you meekly and humbly, without mentally speculating, hear from someone who is realized, then by this process only can one realize the Supreme Lord very easily. The Supreme Lord is called Ajita. No one can conquer him. But if one adopts this process of hearing from a realized soul in an attitude of humility, then he can conquer the *ajita*. He can understand the Lord. ॐ

— From a lecture on *Śrīmad Bhāgavatam*. Vrindavan. 19 October 1972.

## KRISHNA'S BRAHMACARI LIFE

### PART TWO: MEETING SANDIPANI MUNI

*Adapted from Srila Jiva Goswami's  
Gopāla-campū, part 2, chapter 8*

*Part one of this story described Krishna and Balaram's decision to study under Sandipani Muni. Slipping away secretly so that no enemy would know that they were gone and attack Mathura in their absence, the brothers traveled incognito from Mathura to Avantipur.*

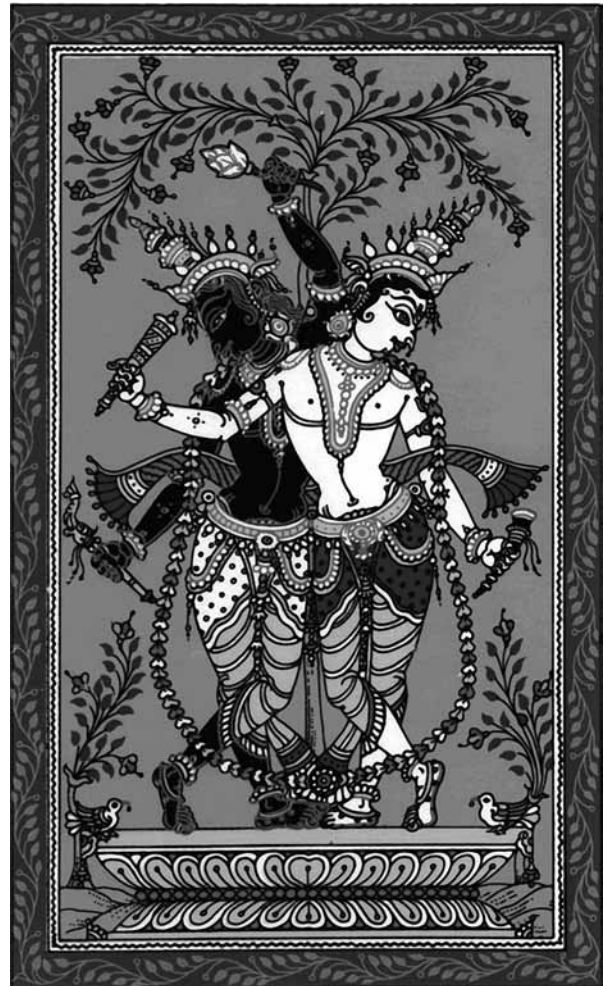
Wherever the dear son of Mother Yasoda, the dark cloudlike Krishna went, the hearts of all residents of the cities and forests melted. As the brothers walked along, they melted the hearts of both the people of the towns as well as the creatures of the forest. The ladies spoke amongst themselves: "Who is that crest jewel amongst ladies on whose lap this Syamakishore has grown up?" "Who is that fortunate lady that will attain this master of all arts as her paramour?" He was pleased to hear women speculate about him in this way, but [as a good *brahmacārī*] he plugged his ears, afraid of developing a desire for them.

Now separated from their friends, the two boys went to the assembly of Sandipani Muni, who was blissful with all knowledge. The gathering there began to speculate about the two boys. "If these two are not equal to Kartikeya, capable of destroying all darkness, then they must be a dark monsoon cloud and an autumn

white cloud. We could also compare them to the sun and the moon, but that comparison does not do them justice. One shines with black splendor and thus destroys the comparison completely."

Wearing two pieces of silk cloth, *kuśa* rings, sacred threads, grass belts made of *mūrva*, deer skin, and holding *khadira* staffs, Krishna and Balaram, endowed with auspicious natures, entered the assembly of the guru as true *brahmācarīs* endowed with *kṣatriya* aura. Krishna and Balaram entered into Sandipani Muni's ashram that was resplendent with thousands of *brāhmaṇas*, like the sun and moon entering the sky with Jupiter (guru) and all the stars.

Seeing their symptoms of being kings, the members did not rise up. That seemed to be proper, because in front of great persons inferiors should not have elevated status. Although they did not offer respect with their bodies because of their position as brahmins, the warm beauty of the two boys melted their hearts.



Sri Sri Krishna Balaram

Filled with strong devotion, displaying power as they held firewood in their hands, and begging for knowledge, they impressed Sandipani. Introducing themselves by their *varṇa* and *gotra*, calling themselves “the white and the black”, they offered respects with devotion, saying:

*śrīman mahākulaḥ vipra-vataṁsa-ratna  
vidyā-nidhe vihita-vaidika-dharma-marma  
ajñāna-duḥkha-vinivartaka dīna-bandho  
trāyasva nau sva-caraṇaṁ śaraṇaṁ prapannau*

Possessor of all opulence! Born of a great family! O crown jewel of *brāhmaṇas*! Ocean of knowledge, endowed with the truth of Vedic dharma! We surrender to your feet. Deliver us from suffering due to ignorance.” (Text 25)

Because they were incognito they did not offer gifts, but they did offer a variety of pure forest fruits brought from a distance. On being questioned by the guru, they replied in a disguised manner that they were the sons of a person of the Yadu dynasty famous as a gem (*vasu*).

Greeting them, Sandipani said, “Time for study is very rare. O dedicated students! I will keep you here for a long time to study.” Sandipani continued, “Giving up your identity as *kṣatriyas*, you must first learn how to beg with the *brāhmaṇa* students.”

Accepting the two, and then temporarily sending them away, the guru then spoke to those present:

*snihyati sma mama cittam etayor  
darśanāt tad anumīyate sphuṭam  
snigdhāṁ adhyavasatī sva-janmanā  
sneha-mātra-bahir-antarāv amū*

Seeing these boys, my heart develops affection (*snigdha*). I can clearly conclude that since birth they have lived in a most affectionate environment, and thus internally and externally are full of affection. (Text 30)

Though the white and the black one are filled with affection, my intelligence concludes that the white one is the root. Surpassing all the marks of greatness mentioned in the scriptures describing auspicious bodily features, the white and black are worthy of worship. The effulgence of the white one bewilders my intelligence. ❀

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— *Śrī Gopāla-campū*. English transliteration from [www.granthamandira.org](http://www.granthamandira.org).



## NOT ONLY FOR ARJUNA

### Sri Srimad Gour Govinda Swami Maharaja

Krishna is known as *līlā-puruṣottama*—he manifests all varieties of *līlās*. He came 5,000 years ago in his own *svarūpa*, his original form. At the end, in his *kurukṣetra-līlā*, he gave his message in the form of *Bhagavad-gītā*. He spoke it to Arjuna. Through Arjuna he gave this message to the whole of mankind. We should not think that he only gave it to Arjuna. We call this *śākhā-candra-nyāya*. “*Nyāya*” means logic, “*śākhā*” means branch of a tree, and “*candra*” means moon — the branch and the moon logic. The child cries, so what does the mother do? The mother says, “Do you see the moon there, the very effulgent silver plate? Do you want to have it?” Then the child says, “Yes, mother, where is it? Where is it?” “Don’t you see it? It is in the sky.” The full moon is very beautiful, but it cannot be seen because the branches of a tree are obstructing the vision. It is just at the opening of some branches, but the child cannot see it. “Where is it, where is it, where is it, mother?” “Look at this tree. Do you see the big branch there?” She points out the tree’s branch and thus shows the moon. This is the logic *śākhā-candra-nyāya*. By pointing out the tree’s branch the mother shows the moon to the child. Similarly, by speaking to Arjuna, Krishna shows everything to mankind. ❀

— Excerpted from a lecture on *Bg.* 6.30. 1 June 1993. Baltimore USA.

## THE GLORIES OF

### SRI CHAITANYA MAHAPRABHU

#### Śrī-caitanya-caritāmṛta Mahākāvya 1.1-7

*The Śrī Caitanya-caritāmṛta Mahākāvya is a Sanskrit work describing the life of Sri Chaitanya Mahaprabhu. Although this book is generally accepted by Gauḍīya Vaiṣṇavas and is quoted by Srila A. C. Bhaktivedanta Swami Prabhupada in his purport to Cc. ādi 10.135-136, there is some question as to its authorship. In his purport to Cc. ādi 10.62, Srila Prabhupada states:*

*According to expert opinion, Chaitanya Das was the author of the book Caitanya-carita (also known as Caitanya-caritāmṛta), which was written in Sanskrit. The author was not Kavi Karnapur, as is generally supposed. This is the opinion of Srila Bhaktisiddhanta Saraswati Thakur.*

*yaj śrī-ṛṇḍāvāna-bhuvi purā sac-cid-ānanda-sāndro  
gaurāṅgībhīḥ sadṛśa-nucibhīḥ śyāma-dhāmā nanarta  
tāsām śaśvad dṛḍhatara-parīrambha-sambhadataḥ kiṁ  
gaurāṅgaḥ saṁ jayati sa navadvīpam ālambamānaḥ*



Glory to Sri Chaitanya Mahaprabhu, who has come to the town of Nabadwip! His form is eternal and full of knowledge and bliss. He is dark Krishna, who danced with the fair *gopīs* in Vrindavan forest, but his limbs have now become fair by tightly embracing them.

*yasyāṅgaṁ śrī-madhurima-parīṇāha-pīyūṣa-sekair  
bhāsvac-cāmīkara-jala-mayaiḥ śānta-niḥśeṣa-tāpaiḥ  
yaśya śrīmat-padajalārūhān mākaranda-pravāhaiḥ  
sākṣāt prakṣālitam iva jagac-chaśvad ānamyatām saḥ*

I offer my respectful obeisances to Sri Chaitanya Mahaprabhu, who with the showers of sweet nectar from the golden splendor of his limbs stops all sufferings — and who with streams of honey from his lotus feet, again and again washes this world.

*jānu-prāptān prasṁmara-bhujā-daṇḍam uccaṇḍa-caṇḍa-  
dyota-sreṇī-paṭutara-maho-maṇḍali-maṇḍitāṅgam  
ākarmāntaḥ-skhalita-lalitāpāṅgam atyanta-rajyad-  
gaṇḍābhogaṁ mṛgapati-śatākṛīḍamānaṁ bhajāmāḥ*

We worship Sri Chaitanya Mahaprabhu, whose long arms reach his knees, whose limbs are decorated by a great circle of light, whose playful glance almost touches his ears, whose cheeks are splendid, and who plays like a hundred lions.

*yaśya śrīman-nakhamāṇi-sudhā-raśmi-ramya-prakāśais  
trailokyāntar-jaṭīta-jaḍīma-kṣālanāyonmīṣadbhīḥ  
svīya-premāmbudhi-lahari-kāpūra-pūreṇa bhūyo  
jāḍyaṁ cakre tam iha tad aho sevātām jīva-lokaḥ*



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## श्री कृष्णकथामृत बिन्दु

Everyone should serve Sri Chaitanya Mahaprabhu, who with the glorious nectar splendor of his jewel toenails washes away the sleepy ignorance of the three worlds, and with the flooding waves of his love cools the three worlds.

*svīyair līlā-vilasita-rasaiḥ pāda-sevā-vilāsair  
lāsyollāsair yad ayam akarot pūrṇa-pūrṇān trilokīm  
manye bhūyas tad iha karuṇā saiva nityaṁ navīnā  
bhūyo bhūyaḥ praṇamatutarān tām imān jīva-lokaḥ*

With the splendid nectar of his dancing feet, Sri Chaitanya Mahaprabhu fills the three worlds. I think that nectar is his eternally new mercy. Everyone should worship that mercy again and again.

*yatra śrīman-madhurimamayī kāntir eṣā jagāma  
vyāhārāntaṁ guru-karuṇatā pūrṇatām āgatāsīt  
vaidagdhīyaṁ nikhila-subhagā hanta nirvāham āptā  
gaurāṅgasya praṇama tad idaṁ pāda-pāthoḥa-yugmam*

His splendor is supremely glorious and sweet. His great mercy is supremely perfect. His intelligence is glorious and perfect. Please bow down before Lord Gauranga's feet.

*citraṁ tāvad-guṇa-jala-nidhes tasya lāvaṇya-dhāmmor  
vaidagdhyaḍer lavam api sudhīr bhāṣitūṁ kaḥ samarthah  
svīyaṁ śaktiṁ dviguṇa-guṇitām ced vidhāyaṣa vaktuṁ  
śaktaḥ śaktaḥ svayam api nahi śrīla-gaurāṅga-candraḥ*

What wise philosopher is able to describe even a tiny fragment of the wonder that is the ocean of Lord Gauranga's transcendental qualities, the splendor of his handsomeness, and his intelligence and other virtues? Doubling his own powers again and again, even Lord Gauranga-chandra himself cannot describe these things. ❧

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## Highlights

- **A DEVOTEE NEVER THINKS HIMSELF GREAT**

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

- **OUT OF FEAR OF A BOGUS GURU**

*Srila Thakur Bhaktivinode*

- **KRISHNA'S BRAHMACARI LIFE, PART THREE**

*Srila Jiva Goswami's Śrī Gopāla-campū*

- **DOES HE REMEMBER US?**

*Sri Srimad Gour Govinda Swami Maharaja*

- **THE DARK CLOUD KRISHNA**

*Srila Rupa Goswami's Lalita-mādhava 1.2*



## A DEVOTEE NEVER THINKS HIMSELF GREAT

*His Divine Grace A.C.*

*Bhaktivedanta Swami Prabhupada*

A devotee always appreciates the activities of other devotees. Yudhishtir Maharaja was appreciating the qualities of Prahlad, and that is one symptom of a pure devotee. A pure devotee never thinks himself as great; he always thinks that other devotees are greater than himself. The King was thinking, "Prahlad Maharaja is actually a devotee of the Lord, while I am nothing," and while thinking this, he was addressed by Narada as follows: "My dear King Yudhishtira, in this world you, the Pandava brothers, are the only fortunate people. The Supreme Personality of Godhead has appeared on this planet and is presenting himself to you as an ordinary human being. He is always with you in all circumstances. He is living with you and covering himself from the eyes of others. Others cannot understand that he is the Supreme Lord, but he is still living with you as your cousin, as your friend, and even as your messenger. Therefore you must know that nobody in this world is more fortunate than you." ❀

— *Nectar of Devotion*. Bhaktivedanta Book Trust. Los Angeles. 1982. Pages 16-17.



Drawing by Anuradha Dasi

*The lotus feet of His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

## OUT OF FEAR OF A BOGUS GURU

*From Srila Thakur Bhaktivinode's*

*Commentary on Tattva-viveka, 1.28*

In accepting a guru, one may later receive false teachings from him. Thus, out of fear of being directed to a wrong path, some persons are averse to accepting and worshipping any guru — even a genuine saintly guru that they may come in contact with. Some people say that the truth is there in one's own heart, and that they can know it by their own endeavor. Therefore there is no need to

take shelter of a guru. Some people say that one should only accept the most prominent, famous spiritual master (*pradhāna-ācārya*). They say that the *pradhāna-ācārya* is God himself, the true teacher and the deliverer. Entering into our hearts, he destroys our sinful desires. Therefore there is no need to accept any mere human being as guru.

Others among them say that one should only worship the scriptures, which are given by God. Still others among them say that the scriptures are filled with errors — afraid in this way, they will not honor any scripture. Please know that these philosophies are wrong in every way. They present that God has many faults and is unable to help the individual spirit souls. ❀

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## KRISHNA'S BRAHMACARI LIFE

### PART THREE: SERVING GURU

#### Adapted from Srila Jiva Goswami's *Gopāla-campū*, part 2, chapter 8

*Part two of this story described Krishna and Balaram's arrival in Avantipur and their meeting with Sandipani Muni at his ashram.*

Thereafter, begging for boiled rice and grains along with all others, Krishna and Balaram had become the very means of subsistence for them all. Wherever these two boys went with the other students for begging, nothing was unobtainable. In fact, the two of them received so much through begging that the remaining students [did not have to beg and] became mere carriers of what Krishna and Balaram received. When both of them went to collect alms for their spiritual master, the people who gave to them [contradictorily] became beggars, requesting the boys to come again and repeatedly give their *darśana*.

In the city of Avantipur the charity-giving young women were looked upon as mothers by both of them, and the two divine youth were looked upon as sons by the women. Verily this behavior is suitable both for the donor and for the beggar. Furthermore, both of them begged only at those places where their fellow students were well recognized. They did not beg at other places, considering that begging on behalf of their guru at places where their guru was not known and respected might be counted as a misdeed.

Gaining respect by passing all tests of honesty and truthfulness, they would daily bring increasing amounts of begged food and other articles to the guru. Distributing the begged goods with excitement, the guru developed great attraction for the two boys. Attracted to them, he did not make them work since they were young and tender. But the two, with great devotion, engaged in menial work excellently when the guru was not present.

One day the guru's wife asked, "O master! Among all your students who are the most devoted?"

He said, "The two *kṣatriya* boys."

She said with a smile, "I do not see them serving you."

He said, "Out of affection I forbid them from personally serving me. They apparently follow this order, but I can understand that when no one is looking they serve."

One day, seeing un-seasonal rain, the wife called some students to bring wood, excluding the two boys. "O sons! Bring wood from somewhere!"

In fear, the students said, "How can we go to the forest in the afternoon?" Krishna and Balaram heard this. Immediately, with great devotion they went off separately deep into the forest to find the best wood. Seeing them go, the others followed. When they entered the huge forest, heavy rain blocked all visibility. The other students could not join them when this happened. But Krishna and Balaram collected the best wood and, feeling successful, remained there. But since night was approaching they could not return. But why describe further, since it will disturb the people of Vraja who are listening [to this narration by Madhu-kantha and Snigdha-kantha]?



*Krishna and Balaram collect firewood for their guru*

After saying this, understanding the lamentation of the people of Vraja, the reciter paused a moment and then continued speaking.

O brother Snigdha-kaṇṭha! In the morning, Sandipani became furiously angry. Castigating his wife, and neglecting his morning rites, he went to the forest. Though tired, the two boys, most attractive in their clothing, carrying the wood and showing devotion to guru, were joking with the other students about how they spent the night. However, on seeing their guru, who had come there with difficulty through the dense growth of creepers, they became embarrassed since he had heard their joking words.

The brothers bowed their heads to their guru, giving him happiness. He embraced them with affection and blessed them in his mind that they would have a revelation of all knowledge. He bathed them in a stream of tears.

The creator, the bestower of good and bad results to all, the friend who fulfills all desires in an appropriate way, the life of his father and mother — whom Sukadev, though liberated, glorifies for their parental attachment to him — carried firewood to satisfy his guru. My life air aches to relate this fact.

Anyway, let that be as it may. Now we will continue the story. The guru took the wood, put it on the heads of other students, and returned home. Arranging the wood with his wife, he made the students study. The activities of the teacher, outstanding because of his fatherly attitude, purified all minds.

Although there were hundreds of students with equal qualities, Krishna was especially attracted to Sridama Sharma [Sridama Brahmin] since he had the same name as his dear friend in Vraja, just as he showed affection for the Pandava Arjuna and for Sudama, the garland maker of Mathura.

In this regard, please understand an amazing thing — it is true that in Avanti many brah-

mins like Sridama and others studied along with Krishna and Balarama and enthusiastically tried to match the brothers. But enthusiasm alone is not sufficient, just like swans who think they are very beautiful are nothing in comparison with Garuda. Though the *brahmacārīs* Krishna and Balaram were in the introductory class, they defeated all those versed in the Vedas and even those who had graduated. Studying only once, they learned all the Vedas and were praised by all others who had studied many times. In sixty-four days the two boys mastered the sixty-four branches of knowledge, placing that knowledge in their hearts like pictures, since in their hearts lay the whole universe — something which their guru could not understand.

*sāndīpaner adhūtam hari-rāmābhyām iti khyātam  
sāndīpanis tu tābhyām bhramam apahatawān  
bahutra vidyāsu*

It is well known that Krishna and Balaram learned from Sandipani and that Sandipani gave up many errors in knowledge because of them. ❀

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## DOES HE REMEMBER US?

**Sri Srimad Gour Govinda Swami Maharaja**

[Speaking to Uddhava regarding Krishna and Balaram's activities after they left Vraja and went to Mathura,] Nanda Maharaja said, "I heard that my brother Vasudev sent Krishna and Balaram to their guru's house, Sandipani Muni's ashram in Avantinagar. How my heart is splitting, Uddhava! They have become *brahmacārīs*! They have to go out and beg alms for their guru! They have to collect *samit*, wood for *yajña*! O Uddhava, my son Krishna is a milk-fed child, who eats ten times in one *daṇḍa*, twenty-four minutes! Such a heavy responsibility has been placed on him! He is going to the forest to fetch wood, fuel for the guru's ashram! This is not befitting my milk-fed Gopal. Uddhava, my heart is breaking hearing all these things."

He asked Uddhava, "Does he still remember us? Is he remembering his most beloved mother? Does he remember his friends, the cowherd boys? Is he remembering his most beloved cows and calves, which he was feeding with his own hands? Does he remember how he was forgetting his food and sleep while playing

in this jungle of Vrindavan? Is he remembering Giriraj Govardhan? His footprints are still there. Giriraj Govardhan is still carrying them. That Giriraj Govardhan is crying for him. Is he feeling that crying? Has he such feelings?"

Nanda Maharaja could not speak about himself. He asked about others. While Nanda Maharaja was speaking, His heart filled with *vātsalya-prīti*. His voice choked up and he couldn't speak.

Nanda Maharaja said, "O Uddhava, Krishna is a very simple child. He was not thinking of anything on any day. Now there is so much anxiety on him. Jarasandha attacked Mathura and the Yadavas had to be protected from that attack. Such a small child, and such a heavy burden has been placed on Him! When I think of this, my heart breaks!" ❧

— From *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar, India. 2003. Pages 141-142.

## THE DARK CLOUD KRISHNA Srila Rupa Goswami Prabhupada's Lalita-mādhava 1.2

*aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ  
patrāṅkurāṇām śrīyā  
kurvan mañju latā-bharasya ca sadā rāmāvali-  
maṇḍanam  
yaḥ pīne hṛdi bhānujām atula-bhām candrākṛtiṁ  
cojvalām  
rundhānaḥ kramate tam atra mudiraṁ kṛṣṇam  
namas kurmahe*

Let us offer our respectful obeisances to the dark cloud of Lord Krishna, who showers the goddesses of the eight directions with a rain of sweetness, which eternally decorates the *gopīs* with beautiful vine-grown leaves and flowers, and which embraces to its chest the peerlessly splendid moon of Sri Radha. ❧

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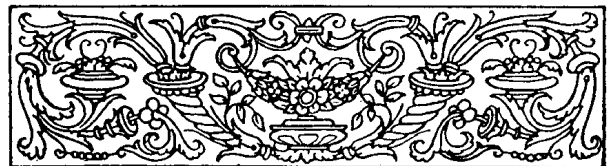
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- **THE PURPOSE OF KRISHNA'S EXPANSIONS**

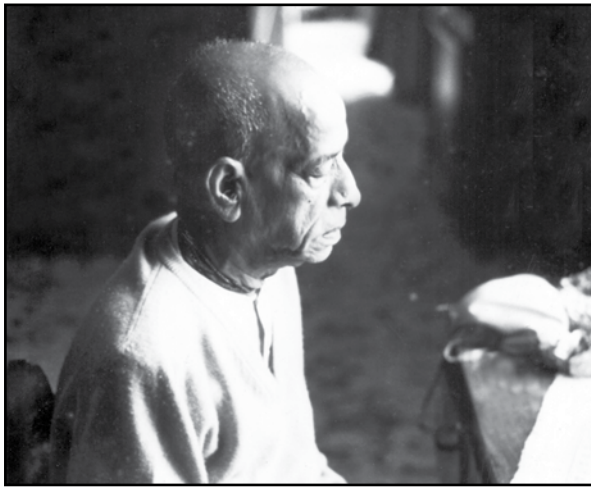
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*Narahari Das*



*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

## REAL AND USELESS DISCIPLES

***Srila Krishnadas Kaviraj Goswami's  
Śrī Caitanya-caritāmṛta ādi 12.12***

***With commentary by His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada***

*dhānya-rāśi māpe yaiche pātnā sahite  
paścāte pātnā uḍāñā saṁskāra karite*

Paddy, newly harvested rice, is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT: This example given by Krishnadas Kaviraj Goswami is very appropriate. In the case of the *Gauḍīya Maṭha* members, one can apply a

similar process. There are many disciples of Bhaktisiddhanta Saraswati Thakur, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhanta Saraswati Thakur tried his best to spread the cult of Sri Chaitanya Mahaprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Sri Chaitanya Mahaprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many *svāmīs* have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Krishna consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedanta or Krishna consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Krishnadas Kaviraj Goswami one can very easily understand who is a genuine world-preacher and who is useless. ❧

## THE PURPOSE OF KRISHNA'S EXPANSIONS

**Srila Bhaktivinode Thakur**  
**Kṛṣṇa-saṁhitā 3.3-9**

Kṛṣṇa-saṁhitā was written by Srila Thakur Bhaktivinode in 1880 for the purpose of reaching the young Bengali intellectuals of his day who considered Krishna's pastimes to be absurd mythological fantasies. As an ācārya preaching according to time and place, Bhaktivinode presented the Lord's pastimes in an allegorical fashion in an attempt to get the intelligentsia to accept Krishna on some level.

Such a presentation, known as lakṣaṇā- or gauna-vṛtti, presents an indirect or imaginary interpretation. In their personal lives, devotees follow the mukhya-vṛtti, the primary or direct meaning of śāstra. For preaching, however, the lakṣaṇā-vṛtti may be presented. Srila Prabhupada writes in his purport to Cc. ādi 7.110: "Sometimes ... as a matter of necessity, Vedic literature is described in terms of the lakṣaṇā-vṛtti or gauna-vṛtti, but one should not accept such explanations as permanent truths."

*sarvāṁśi sarva-rūpī ca sarvāvatāra-bījakah  
kṛṣṇas tu bhagavān sākṣaṁ na tasmāt para eva hi*

All the existing personal expansions and all the created separated expansions, the living entities, are products of Krishna's energy; therefore Lord Sri Krishna is the origin of all expansions. Nothing can manifest outside of his energy, therefore he is the source of all forms. All incarnations of the Lord emanate from him; therefore he is the source of all incarnations. Lord Sri Krishna is the Supreme Personality of Godhead. There is no truth superior to him.

*acintya-śakti-sampannaḥ sa kṛṣṇaḥ karuṇāmayah  
māyā-baddhasya jīvasya kṣemāya yatnavān sadā*

Krishna is inconceivably powerful and merciful. He is ardently engaged in the welfare of the living entities that have been conditioned by māyā due to misuse of their independence.

*yad yad bhāgavato jīvas tat tad bhāgavato hariḥ  
avatīraḥ svaśaktiḥ saḥ kṛīḍatīva janaiḥ saha*

When the conditioned souls receive various forms according to their nature, the Supreme Lord Krishna, by his inconceivable potency, agrees to



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*Sri Krishna is the source of all expansions.*

accompany them by incarnating and enjoying pastimes with them.

*matsyeṣu matsya-bhāvo hi kacchape kūrma-rūpakah  
meru-daṇḍayute jīve varāha-bhāvavān hariḥ*

When the living entities accept the position of fish, the Lord accepts his fish incarnation, Matsya. Among the reptiles he accepts his form as Kurma. Among the living entities that have developed spines, the Lord incarnates as Varaha.

*nṛsinho madhya-bhāvo hi vāmanaḥ kṣudra-mānave  
bhārgavo 'sabhyavargeṣu sabhye dāśarathis tathā*

When the living entities accept the combined position of human and animal, the Lord accepts his incarnation of Nrisimha. When the living entities are short, he appears as Vamana. When the living entities are uncivilized, he comes as Parashuram. When they are civilized, he appears as Ramachandra.

*sarva vijñāna-sampanne kṛṣṇas tu bhagavān svayam  
tarka-niṣṭhanare buddho nāstike kalkir eva ca*

When the living entities possess the wealth of practical knowledge, then Lord Krishna himself



appears. When the living entities develop the tendency for argument, the Lord appears as Buddha. And when they are atheistic, the Lord comes as Kalki.

*avatārā harer bhāvāḥ kramorddhva-gatimad-dhṛdi  
na teṣāṁ janma-karmāḍau prapañco vartate kvacit*

In the course of the gradual development of the living entities' hearts, the Lord incarnates in a form corresponding to the mood of the devotees. The source and activities of those forms are untouched by material contamination. ❧

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## KRISHNA'S BRAHMACARI LIFE

### PART FOUR: REMEMBERING VRAJA

#### Adapted from Srila Jiva Goswami's *Gopāla-campū*, part 2, chapter 8

*Addressing Nanda Maharaja and the assembly of vrajavāsīs, including his brother Snigdha-kantha, the bard Madhu-kantha is describing Krishna and Balaram's stay at the ashram of Sandipani Muni.*

While lying in bed in the evening at the *gurukula*, Krishna would talk with Balaram about Vraja. When I remember how he would continuously talk about Vraja in his sleep, the lotus of my heart burns.

*bhṛātar mālūra-loka-ṛtta-kathanāṁ yatnān manasyānaye  
vismartuṁ vraja-ṛttam atra valate tat pratyuta smārakam  
mātā mātaram ādadhāti pitarāṁ citte pitā bandhuta  
bandhūn me karauṇi kiṁ bata mayā kālāḥ kathāṁ kṣipyaṭam*

O brother! In order to forget the topics of Vraja I am carefully recalling all the topics about the people of Mathura. But those topics make me remember Vraja. Hearing the word "mother", I think of Yasoda. Hearing the word "father", I remember only Nanda in Vraja. Hearing the word "friend", I think only of my cowherd friends. What should I do? How should I pass my time? (Text 44)

*idānīm mātā mām smarati śayanād bhraṁśīta-vapuḥ  
pitā tadvat kintu prasajati mithas tan na mithunam  
jvalaty uccair bahnav nija-vapuḥ ko vā sakhi-janāṁ  
pariṣvaktāṁ hā dhik patanam iha tasyāpi laṣati*

Mother is remembering me now. Father, with a weak body, getting up from bed, is remembering me.

They stay together in the house. Since his body is on fire, how can friends embrace him? Who desires to fall into that fire? (Text 45)

*mātāpy astu pitāpy astu sakhāyaḥ santu dūrataḥ  
goṣṭhāṁ vanam ca tat sarvaṁ dandagḍhi hṛdayaṁ mama*

What to speak of remembering my mother, father, and friends, remembrance of Vraja burns my heart completely! (Text 46)

With tears in his eyes, Balaram consoled him. "O brother! Giving up everything, I want to go there. Showing some restraint, you should conceal your feelings. When you remember them in order to gain consolation, you immediately forget everything else, for without going there you see them."

Krishna said, "Ah! It is true. It is true. Seeing them as if in a dream, I experience them as a reality. What can I do?"

Madhukantha said, "Embracing each other with tears in their eyes, they fall asleep."



Lord Balaram

Madhukantha then told Nanda Maharaja, “O Nanda! Whatever was seen as a *sphūrti* is seen directly now. You and Krishna are here in the assembly.” ❀

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## THE GLORIES OF SRILA GOPAL GURU GOSWAMI

*Narahari Das*

*āre mora gopāla guru bhakati kalpataru  
śrī makaradhvaṇa nāma yāhāra  
śrī kṛṣṇa caitanya yāṅke gopāla baliyā ḍāke  
dekhi śiṣu caritra udāra*

O my Gopal Guru, the desire-fulfilling tree of devotion, also known as Makaradhvaṇa! Seeing the generous nature of the child, Lord Sri Krishna Chaitanya addressed him as Gopal.

*śrī gaurāṅgera sevā-rase sadāi ānande bhāse  
gaurā-vinu nāhi jāne āna  
tileka nā dekhi yāṅre dhairaya dharite nāre  
gorā yena gopālera prāna*

He always floats on the flavor of service, *sevā-rasa*, of Sri Gauranga, and does not know anything other than Gauranga. Lord Gauranga



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## श्री कृष्णकथामृत बिन्दु

is like the life of Gopal; he (Gopal) cannot keep his patience even for one moment without getting Gauranga's *darśana*.

*gopāla prabhura prati śikṣādila ekarīti  
prabhu premāveṣe ḍhali ḍhūli  
kahe sabe āre āre āja haite gopālere  
ḍākibā gopāla guru bali*

Once Gopal gave an instruction to Gauranga and then Mahaprabhu told to everyone, “From today on all of you should address Gopal as “guru”.

*gopāle karuṇā dekhi sabāra sajala āṅkhi  
sukhera samudra uthalila  
sabe kahe amipāma śrī gopāla guru nāma  
prabhu datta jagate vyāpila*

Seeing the Lord's mercy on Gopal, tears came to everyone's eyes and their ocean of bliss overflowed. Everybody began telling that “Sri Gopal Guru” is the matchless name given by Mahaprabhu.

*gopālera guru bhakti kahite nāhika śakti  
sadāi prasanna vakreśvara  
mahāmatta nṛtya-gīte nāhika upamā dite  
sarva cittākarye kalevara*

I have no power to describe Gopal's *guru-bhakti*. He has pleased his spiritual master Srila Vakreswar Pandit. Gopal is always absorbed in singing and dancing. His all-attractive body is beyond compare.

*dekhila sakala ṭhāṇi emana dayālū nāi  
kebā nā jagate yaśa ghoṣe  
sabe kaila premapātra kevala vañcīta mātra  
narahari nija karma doṣe*

After searching the entire universe, I don't find anyone more merciful than he. Who will not sing about his glories? He gives his mercy to one and all except for this Narahari, who is deprived due to his faults. ❀

— Translated by Mani Gopal Das

